

A Most Familiar
EXPLANATION
OF THE
ASSEMBLIES
Shorter Catechism.

Wherein their Larger Answers are broken
into Lesser Parcels, thereby to let in the light, by
degrees, into the minds of the Learners.

To which is added, in the close, a most brief
help for the necessary, but much neglected duty of
self-examination, to be daily perused.

And to this is subjoined, a Letter of Christian
Counsel, to a destitute Flock.

The last Edition Corrected and much amend-
ed.

By JOS. ALLAINE, late Preacher of the
Gospel at Taunton in Somerset-shire, a
Lover of Truth and Peace.

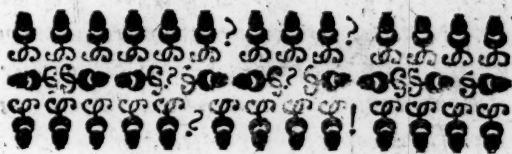
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The Shorter Catechism.
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A N
A D M O N I T I O N
T O T H E
R E A D E R S.

I Am not insensible, that this little tract may seem to many, as a thing born out of due time. But they that have their spiritual senses exercised, and have seen and tasted, how jejune, and lifeless, and insipid the more publick exercises of religion somewhere are; will be easily convinced, that now they are called to double their diligence in family duties. (a) Deut. And sith it is the great charge of House- 6. 6, 7. holders (a), to teach their Children, (b) Gen. and their (b) households after them, and 18, 19. (c) Prov. to (c) catechize them in the way where- 22. 6. the in margin.

A 2

An Admonition

in they should go (whereunto the present exigencies, do more than ordinarily oblige them) it may not seem altogether unseasonable, to have added this plain and familiar help for their assistance.

If therefore the earnest Calls of your suffering Ministers, the dreadful Charge of immortal souls, the strict Commands of your Maker and Judge, have engaged you in a resolution to set up this much neglected, but necessary and most beneficial exercise, let me advise you to take this plain method. First, let those under your charge learn the Answers in the Assemblies Catechism, Then ask them these little Questions drawn from thence, and if they are at a loss, shew them out of which part of the greater Answer, they should have made return to the lesser Question. And this would be the more effectual, if you did run over all a second time, that they might observe the force of every clause and word in the Answer out of the Assembly, before you pass to examine them further on. Do not put them upon learning the Scriptures, till they can get through all the Chatechism, and then examine them, how they can prove such

To the READERS.

or such a clause in the answer, leaving the order that the Scriptures ly in. And as ever you desire to see the happy issue, of this most useful exercise.

1. Let it be done solemnly, and appoint stated times for the weekly performing it; and if through necessity, or negligence, you should omit the season, watch for an opportunity speedily to do it, at least let it be done once the eſtner the next week.

2. Set to every one his task, according to their ſeveral capacities, and be punctual in requiring it, and ſhew your ſelves as zealous for the doing of Gods work, as you are for your own. But let not the explicatory Questions and Answers be learnt without book by any, becauſe this would be a needleſs burden, and they are in effect learnt already by them that can give an account of the Catechiſm it ſelf.

This I cannot omit, that it is my fervent deſire, that not only the younger, but alſo the elder ſort would become ſtudents of the Catechiſm, and (if able) commit it to memory. Beloved, would you know wherein you might rejoice the ſoul of your Miniſter, would you do me a pleaſure

An Admonition

sure, and refresh me in my tribulations for your sakes? why, herein you may do it. This would be no little pleasure to me, and (I am sure) no little profit to you. O the miserable defect of knowledge, even among Professors themselves, for want of humility and diligence to commit to memory the principles of religion?

There is a twofold knowledge; Confused and Distinct; The confused knowledge is only to know the quod sit, that there is such or such a thing: and here, too often, many Professors rest. The distinct knowledge is, to understand the quid sit, and to be able to give a description of any grace, priviledg, or the like, and the difference of it from any other; and also the cur sit, or the ground or reason from the Scripture, why they do believe such or such a truth: and here men do (generally) unhappily fail.

Beloved, my ambition is, that you should grow in grace, and the knowledge of our Lord Jesus Christ, that you should be clear and distinct in your knowledge, that there should not not be one among you, but should be able to give a good account of his faith from the Word

of

To the READERS.

of Truth. Verily, it is no small shame for men of years, under the Gospel (especially for Professors, and this when we have yet such easie and excellent helps) not to be able to prove the main point of our religion from the Scriptures, and to give a solid description of faith, repentance, justification, sanctification, effectual calling, and the like; which will never be done to purpose, except they will learn a Catechism. If any think themselves above it, I fear it is from their pride and ignorance: for my part, I profess my self a learner. Well, will you learn with me? why should you not stir up each other, and engage together, that you will set to this work? O that I might but hear that you would so far gratifie the request of a Messenger of Christ, and his Embassador to you-ward.



Quest. 1. **W**hat is the chief end
of man?

Ans. Mans chief end
is to glorifie God, and to enjoy him for e-
ver.

Q. Is mans chief end to seek himself?

A. No.

Q. Is it to enjoy the profits and pleasures
of this world?

A. No.

Q. Is it to glorifie God, and enjoy him for
ever?

A. Yes.

Q. What do you mean by mans chief end?

A. That which God did chiefly intend,
or aim at, in making man; and which
man is chiefly to intend.

Q. What is mans chief duty?

A. To glorifie God.

Q. What is mans chief happiness?

A. To enjoy God.

Q. May a man have another subordinate,
or less principal end, besides glorifying, and
enjoying God?

A. Yes.

B

Q. May

Q. May a man make any thing else his ultimate, or principal end, besides glorifying and enjoying God?

A. No.

Q. Is the glorifying, and enjoying of God, mans subordinate end, or else his ultimate, and chief end?

A. His chief end.

Q. 2. What rule hath God given to direct us how we may glorifie and enjoy him?

A. The Word of God which is contained in the Scriptures (of the Old and New Testament) is the only rule to direct us how we may glorifie and enjoy him.

Q. Hath God given any rule to direct us?

A. Yes, the Scriptures.

Q. Whose Word is the Scriptures?

A. The Word of God.

Q. Where is the Word of God contained?

A. In the Scriptures.

Q. How are the Scriptures divided?

A. Into the Old and New Testament.

Q. Are not the Apocryphal Books Scriptures, nor any other, but the Books of the Old and New Testament?

A. No.

Q. What

Q. What is the Word to be with reference unto us ?

A. A Rule.

Q. Is any other Rule sufficient for our direction ?

A. No, this is the only Rule.

Q. Can we receive sufficient directions from our own wisdom, or the light of nature, to come to glorifie, and enjoy God ?

A. No.

Q. Can we receive sufficient direction from Gods works of Creation, and Providence ?

A. No.

Q. Is the Scripture a sufficient Guide ?

A. Yes.

Q. In what do the Scriptures direct us ?

H. How we may glorifie God, and enjoy him for ever.

Q. Can we never learn then how to glorify God here, or to enjoy him hereafter, without the guidance, and directions of the Scriptures ?

A. No.

Q. 3. What do the Scriptures principally teach ?

A. The Scriptures principally teach what man is to believe concerning God, and what God requires of man.

(4)

Q. Doth the Scripture teach us all matters of Faith, or all that we are bound to believe ?

A. Yes.

Q. And all matters of practice, or what we are bound to do ?

A. Yes.

Q. Is not a Christian bound to believe any thing, as a point of Faith, but what is taught in the Scriptures ?

A. No.

Q. Nor bound to do any thing, as necessary to Salvation, but what is taught in the Scriptures ?

A. No.

Q. 4. What is God ?

A. God is a Spirit, Infinite, Eternal, and Unchangeable, in his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth.

Q. Is God a man like unto us ?

A. No.

Q. What kind of substance is he then ?

A. A Spirit.

Q. Is he a corporal, visible Substance ?

A. No.

Q. Is he a Spirit without body, or bodily parts ?

A. Yes.

Q. I

Q. *Is he an infinite, or finite Spirit?*

A. An Infinite.

Q. *What do you mean by infinite?*

A. Without bounds, or limits.

Q. *Is God an eternal Spirit?*

A. Yes.

Q. *What is to be eternal?*

A. To be from everlasting to everlasting, or without beginning, or end.

Q. *Is God unchangeable?*

A. Yes.

Q. *Is it proper to God only to be Infinite, Eternal, and Unchangeable?*

A. Yes.

Q. *Are these then incommunicable attributes in God, (viz. his Infiniteness, Eternity and unchangeableness) and such as are not to be found in any Creature?*

A. Yes.

Q. *What is God Infinite, Eternal, and Unchangeable in?*

A. In his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth.

Q. *May a Creature be wise, holy, just, good and true?*

A. Yes.

Q. *Are Wisdom, Power, Holiness, &c. proper to God only?*

A. No.

Q. Are these communicable attributes then?

A. Yes.

Q. But are they in the same manner in the Creatures as in God;

A. No.

Q. Is any Creature infinite, eternal, or unchangable in being, wisdom, power, &c.

A. No.

Q. Is God infinite in being?

A. Yes.

Q. Doth he fill all things, and all places?

A. Yes.

Q. But is he not besides his general and essential presence, which is equally everywhere, by a special, and gracious presence amongst his people?

A. Yes.

Q. And by a special manifestation of his presence in Heaven?

A. Yes.

Q. Is God infinite in his Wisdom?

A. Yes.

Q. Is there any thing that God is ignorant of?

A. No.

Q. Doth he know our very hearts and thoughts?

A. Yes.

Q. Is God infinite in power, or Almighty?

A. Yes.

Q. Is nothing too hard for him?

A. No.

Q. Is God infinite in holiness?

A. Yes.

Q. Does he love, or allow of sin?

A. No.

Q. Is God infinite in justice?

A. Yes.

Q. Is there any thing unjust that God doth?

A. No.

Q. Is he just in all his Decrees, Actions, and Dispensations?

A. Yes.

Q. Is God Infinite, Eternal, and Unchangable in Goodness?

A. Yes.

Q. Is he good in himself, and is all goodness from him?

A. Yes.

Q. Is God infinite in his truth?

A. Yes.

Q. Can he erre, or be deceived?

A. No.

Q. And is God eternal and unchangable, as well as infinite in his being, Wisdom, Power &c.

A. Yes.

Q. 5. *Are there more Gods than one?*

A. There is but one only, the living and true God.

Q. *Is there a God?*

A. Yes.

Q. *Are there many false Gods?*

A. Yes.

Q. *Were not the Heathen-idols Gods?*

A. No.

Q. *Is there but only one true God?*

A. No.

Q. *And is he the living God?*

A. Yes.

Q. 6. *How many persons are there in the God-head?*

A. There are three persons in the God-head, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. *Are there many persons in the God-head?*

A. Yes.

Q. *How many?*

A. Three.

Q. Do

Q. Do all these three persons subsist in the same essence, or God-head?

A. Yes.

Q. Are there three God-heads?

A. No.

Q. Which of these three persons was made man for us, and became our Redeemer?

A. The Son.

Q. Is the Son God as well as the Father?

A. Yes.

Q. Is the Holy Ghost God?

A. Yes.

Q. Are there three Gods then?

A. No but one, and the same.

Q. What are these the same in, in personal properties?

A. No.

Q. In what then?

A. In substance, or essence.

Q. Is one of these persons greater than the other?

A. No.

Q. Are they equal?

A. Yes.

Q. What are they equal in?

A. In power, and glory.

Q. 8. What are the decrees of God?

A. The decrees of God are his eternal purpose according to the counsel of his Will,

Will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

Q. What hath God fore-ordained in his Decrees ?

A. Whatsoever comes to pass.

Q. Doth nothing come to pass, but what, and when, and how God hath fore ordained in his Decrees ?

A. No.

Q. To what end hath God fore-ordained whatsoever comes to pass ?

A. For his own glory.

Q. Doth nothing come to pass but God intends his glory by it ?

A. No.

Q. Of what date is the purpose of Gods Decree ?

A. It is eternal.

Q. What did God take up his Decrees for, was he moved thereto by his creatures, or by any thing in or with him ?

A. No.

Q. Did he Decree all things meerly according to the counsel of his Will ?

A. Yes.

Q. How doth God execute his decrees ?

A. God executeth his decrees in the works

works of Creation and Providence.

Q. How manifold are the works of God?

A. Twofold, of Creation and Providence.

Q. Are the works of Creation, and Providence, the execution of his eternal Decrees?

A. Yes.

Q. Doth God do nothing in the works of Creation, and Providence, but what he from eternity decreed?

A. No.

Q. 9. What is the work of Creation?

A. The work of Creation is Gods making all things of nothing, by the Word of his Power, in the space of six days, and all very good.

Q. Whose work is the work of Creation?

A. Gods.

Q. What is it to create?

A. To make of nothing.

Q. Can none create, or make a thing of nothing, but God?

A. No.

Q. What did God make in the Creation?

A. All things.

Q. Of what did he make them?

A. Of nothing.

Q. By what did he make them?

A. By

A. By the Word of his Power.

Q. In what time did he make them ?

A. In the space of six days.

Q. Of what quality did he make them ?

A. All very good.

Q. 10. How did God create man ?

A. God created man male and female after his own Image, in knowledge, righteousness, and holiness, with dominion over the Creatures.

Q. Who created man ?

A. God.

Q. Of what kind did he create him ?

A. Male, and Female.

Q. What mean you by Male, and Female ?

A. Man, and Woman.

Q. After what image or likeness did he create them ?

A. After his own image.

Q. Wherein did the image of God on man consist ?

A. In Knowledge, Righteousness and Holiness, and Dominion over the Creatures.

Q. Which was the internal part of Gods image ?

A. Knowledge, Righteousness, and Holiness.

Q. Which

Q. Which the external ?

A. Dominion over the Creatures.

Q. Did God make man in a state of sin, or holy, and righteous ?

A. Holy, and righteous.

Q. II. What are Gods works of Providence ?

A. Gods Works of providence are his most holy, wise, and powerful preserving, and governing all his Creatures, and all their actions.

Q. Is there a Providence ?

A. Yes.

Q. Which are the parts of Gods Providence ?

A. Preserving, and Governing all things.

Q. What things doth God preserve, and govern in his Providence ?

A. All his Creatures.

Q. What even the least, yea and the worst, and the most casual ?

A. Yes.

Q. Is there nothing then but Gods Providence doth reach to it ?

A. No.

Q. In what doth God preserve and govern all his Creatures ?

A. In

A. In all their actions. *not*

Q. Is there any thing that doth need his preservation?

A. No.

Q. Is there any thing that is not under his government?

A. No.

Q. After what manner doth God preserve and govern all his Creatures?

A. Holily, powerfully, wisely.

Q. Is there wisdom in all Gods Providences?

A. Yes.

Q. Is there no sin nor unrighteousness in Gods Providences?

A. No.

Q. 12. What special Act of Providence did God exercise towards man in the estate wherein he was created?

A. When God created man, he entred into a Covenant of life with him, upon condition of perfect obedience: forbidding him to eat of the tree of knowledg of good and evil, upon pain of death.

Q. When God created man, what did he do with him?

A. He entered into a Covenant with him.

Q. Into

Q. Into, what Covenant ?

A. A Covenant of life.

Q. Why do you call it a Covenant of life ?

A. Because in this Covenant God promised eternal life.

Q. How many Covenants hath God made with man ?

A. Two, the Covenant of works, and the Covenant of grace.

Q. Which of these was the Covenant, which God entered into first with man, when he was created ?

A. The Covenant of works.

Q. Did God promise life to man upon any condition on his part ?

A. Yes.

Q. What was the condition of this Covenant ?

A. Works, or obedience.

Q. Why was the first Covenant called a Covenant of works ?

A. Because works or obedience, was the alone condition of this Covenant.

Q. What special command did God give to man, for the tryal of his obedience ?

A. He forbade him to eat of the tree of Knowledge, of good, and evil.

Q. Why was the forbidden tree, called the tree of Knowledge, of good, and evil.

A. B:-

A. Because thereby man came to know good, and evil ; good by the loss of it , and evil by the feeling of it.

Q. Under what penalty did God forbid him to eat ?

A. Upon pain of death.

Q. 13. Did our first Parents continue in the state wherein they were created ?

A. Our first Parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. Did our first Parents fall ?

A. Yes.

Q. From what did they fall ?

A. From the estate wherein they were created.

Q. What estate was that ?

A. A Holy, and happy estate.

Q. What did they fall by ?

A. By sinning against God.

Q. Who fell from the estate wherein they were created ?

A. Our first Parents.

Q. What were they forced to sin ?

A. No.

Q. Was it by the voluntary abuse of their own free will they fell ?

A. Yes

A. Yes.

Q. Had man free will in the state of innocency, till he sinned it away?

A. Yes.

Q. Were not our first Parents confirmed in the state of innocency?

A. No.

Q. 14. What is Sin?

A. Sin is any want of conformity unto, or transgression of the Law of God.

Q. What is the Rule which sin is an offence against?

A. The Law of God.

Q. What is meant by the Law of God?

A. The whole word of God Ps. 119.7.

Q. How many ways may we offend against the Law of God?

A. By coming short of it, or transgressing against it.

Q. Is any want of Conformity to the Law, or coming short of it, a sin?

A. Yes.

Q. Is any transgressing of it a sin?

A. Yes.

Q. What is it to transgress the Law?

A. To pass the bounds that the Law sets.

Q. What do you mean by Conformity to the Law?

A. Agreeableness, or suitableness to it.

Q. Is any want of agreeableness to the Law a sin?

A. Yes.

Q. What? if we come short of it in the least?

A. Yes.

Q. Doth want of Conformity to the Law, take in original sin, and sins of omission; and transgressing of the Law, sins of commission?

A. Yes.

Q. Is nothing sin, but what is against Gods Law?

A. No.

Q. Is the Law the Rule then by which we may know what is duty, and what is sin?

A. Yes.

Q. 15. What was the Sin whereby our First Parents fell from the Estate wherein they were Created?

A. The sin whereby our first Parents fell from the state wherein they were created, was their eating the forbidden fruit.

Q. What did our first Parents fall by?

A. By sin.

Q. By what sin?

A.

A. Eating the forbidden fruit.

Q. 16. *Did all Mankind fall in Adams first transgression?*

A. The Covenant being made with Adam not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. *Who sinned with Adam, and fell with him?*

A. All mankind.

Q. *What did Christ sin in him, and fall with him?*

A. No, but only all mankind that descended from him, by ordinary generation?

Q. *Who of all mankind had an extraordinary generation?*

A. Jesus Christ.

Q. *In what transgression of Adam did all mankind sin in him, and fall with him?*

A. In the first transgression.

Q. *Did they sin in him in all the transgressions that ever he committed?*

A. No.

Q. *With whom was the Covenant made?*

A. With Adam.

Q. *Was it made with him for himself?*

C ?

A.

A. Yes.

Q. For himself only ?

A. No.

Q. For whom was it made with him besides himself ?

A. For all his posterity.

Q. Is this the reason, why all mankind sinned in Adam, and fell with him, because the Covenant was made with him, not only for himself, but for all his posterity ?

A. Yes.

Q. 17. Into what estate did the fall bring Mankind ?

A. The fall brought mankind into an estate of sin and misery.

Q. What brought mankind into the estate of sin and misery.

A. The fall.

Q. Whom did it bring into an estate of sin and misery ?

A. All mankind.

Q. Is all mankind by nature in a state of sin ?

A. Yes.

Q. Is any man without sin ?

A. No.

Q. Is misery the consequence of sin ?

A. Yes.

Q. 18. Wherein consists the sinfulness of

of that estate whereinto man fell?

A. The sinfulness of that estate whereinto a man fell, consists in the guilt of Adams first sin, the want of Original righteousness, and the corruption of his whole nature, which is commonly called Original sin, together with all actual transgressions which proceed from it.

Q. Doth the sinfulness of man consist in the guilt of Original sin?

A. Yes.

Q. And in the guilt of actual transgressions, which proceed from these?

A. Yes.

Q. How many sorts of sin be there then in which the sinfulness of that estate, into which man fell, doth consist?

A. Two, Original, and Actual.

Q. Wherein consists Original sin?

A. In three things, as

1. The guilt of Adams first sin.
2. The want of Original righteousness.
3. The corruption of the whole nature.

Q. What is guilt?

A. A binding over to punishment.

Q. Are we guilty of Adams sin?

A. Yes.

Q. Of what sin of Adams?

A. Of his first sin.

Q. Is the guilt of Adams first sin, part of Original sin?

A. Yes.

Q. What do you mean by Original righteousness?

A. That holiness, and righteousness, that man was at first created in.

Q. Is man born with the Image of God upon him, in holiness, and righteousness?

A. No.

Q. Doth he want then that first righteousness in which he was created?

A. Yes.

Q. Is mans nature corrupted?

A. Yes.

Q. How much of his nature?

A. His whole nature.

Q. What is he all over defiled, and corrupted in every part, and in every faculty of soul, and body?

A. Yes.

Q. By what is man so universally corrupted?

A. By Original sin.

Q. What is the guilt of Adams first sin, want of Original righteousness, and corruption of mans whole nature, commonly called?

A. Original sin.

Q.

Q. Why is it called Original sin ?

A. Because it is the sin that we have from our very birth, and Original, or the beginning of our being.

Q. Is man guilty of actual sin besides his Original?

A. Yes.

Q. What is actual sin ?

A. That which proceeds from Original.

Q. Do all actual transgressions, or sins of our lives, proceed from Original, or that of our natures?

A. Yes.

Q. 19. What is the misery of that estate whereinto man fell ?

A. The misery of that estate whereinto man fell is, that all mankind by their fall, lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death it self, and to the pains of Hell for ever.

Q. What hath man lost ?

A. Communion with God.

Q. What do you mean by communion with God?

A. Fellowship, and Friendship with God.

Q. Is this lost by the fall?

A. Yes.

Q. Doth part of mans misery by his fall consist in his loss?

A. Yes.

Q. What is man brought under by the fall?

A. Under Gods wrath, and curse.

Q. Is man in the favour of God since the fall?

A. No.

Q. Is there an enmity bred between God and man by the fall?

A. Yes.

Q. What is the fruit of Gods wrath upon man?

A. His curse.

Q. Is man since the fall under the blessing of God?

A. No.

Q. What are the parts of this curse?

A. All misery in this life, death it self, and the pains of Hell for ever.

Q. What is man made liable to in his life-time by the fall?

A. All miseries of this life.

Q. What is he liable to at the end of this life?

A. Death it self.

Q. Doth mans misery end with his life?

A.

A. No.

Q. What is he made liable unto after this life ?

A. The pains of Hell.

Q. How long ?

A. For ever.

Q. What are all the miseries of this life, and the pains of death, and Hell, the fruit of the fall ?

A. Yes.

Q. What is it that hath brought us to lose communion with God, to be under his wrath and curse ? &c.

A. The fall.

Q. Whom hath the fall brought into this miserable condition ?

A. All mankind.

Q. 20. Did God leave all Mankind to perish in the state of sin and misery ?

A. God having out of his meer good pleasure from all eternity, elected some to everlasting life, did enter into a Covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Q. Must all mankind unavoidably perish in their sins, and misery ?

A.

A. No.

Q. Doth he save all from their sins, and misery?

A. No.

Q. Whom doth he save?

A. Only the Elect.

Q. What do you mean by the Elect?

A. Those whom God hath chosen to everlasting life.

Q. Hath God elected any?

A. Yes.

Q. Hath God elected all?

A. No, but only some.

Q. What hath God chosen or elected them unto?

A. To everlasting life.

Q. What was the reason of Gods chusing, or electing them?

A. His meer good pleasure.

Q. Was it for no desert of theirs that they were chosen?

A. No.

Q. When did God chuse, or elect them?

A. From all eternity.

Q. What did God do for his Elect, to accomplish his decree touching their salvation?

A. He entered into Covenant with them.

Q. What Covenant did God establish with

with the Elect, to bring about their salvation?

A. The Covenant of Grace.

Q. Could not the salvation of the Elect be brought about by the Covenant of Works?

A. No.

Q. What did God make a new Covenant then?

A. Yes.

Q. Why is it called the Covenant of grace?

A. Because in this Covenant, God doth most especially manifest his free, and undeserved grace or favour.

Q. What doth God promise to deliver the Elect out of in the Covenant of grace?

A. Out of the estate of sin and misery.

Q. What doth God promise to bring them into, in the Covenant of grace?

A. Into a state of salvation.

Q. How doth he promise to do this?

A. By a Redeemer.

Q. Doth the Covenant of grace find the Elect in a state of sin and misery?

A. Yes.

Q. And doth it put them into a state of salvation?

A. Yes.

Q.

Q. 21. Who is the Redeemer of the Elect ?

A. The only Redeemer of Gods Elect, is the Lord Jesus Christ, who being the eternal Son of God, became Man, and so was, and continueth to be God and Man in two distinct natures, and one Person for ever.

Q. What is the name of our Redeemer ?

A. Jesus Christ.

Q. Why is he called Jesus ?

A. Because he is a Saviour.

Q. Why Christ ?

A. Because he is anointed to the Offices of a Prophet, Priest and King, which persons were usually anointed under the Law.

Q. What Relation doth Christ stand in to us ?

A. He is our Redeemer.

Q. What is it to Redeem ?

A. By price, or power to save any from bondage, or misery.

Q. Did Christ thus Redeem us ?

A. Yes.

Q. Who is Christ the Redeemer of ?

A. Of Gods Elect.

Q. Whose Son was Christ ?

A. The Son of God.

Q. What kind of Son ?

A. His Eternal Son.

Q. Are there any other Sons of God besides Christ ?

A. Yes.

Q. Is there any other Eternal Son ?

A. No.

Q. Is the Son of God Eternal, in respect of his manhood, or only in respect of his Godhead ?

A. In respect of his Godhead.

Q. What did the Eternal Son of God become that he might be our Redeemer ?

A. He became man.

Q. Was Christ God, or Man ?

A. Both God, and Man.

Q. How many natures be there in Christ ?

A. Two, his Godhead, and his manhood.

Q. Was Christ God, and man here upon the Earth ?

A. Yes.

Q. Doth he continue to be man, as well as God, now he is in Heaven ?

A. Yes.

Q. Are there two distinct Persons in Christ ?

No.

Q. Are there two distinct natures in Christ?

A. Yes.

Q. Are not these two natures in Christ confounded, nor compounded?

A. No, they are distinct.

Q. How long doth Christ continue God, and man in two distinct natures, and one person?

A. For ever.

Q. 22. How did Christ, being the Son of God, become man?

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Q. What did Christ take to himself, when he became man?

A. A true body, and reasonable soul.

Q. Are these the necessary parts of a true man?

A. Yes.

Q. Did Christ take to himself a Phantastical body, i. e. only the shape and appearance of a body?

A. No, a true body.

*Q. Did Christs Divine nature enliven,
and*

and actuate his body in stead of a soul ?

A. No.

Q. Had Christ a reasonable soul, such as men have, as well as a true body ?

A. Yes.

Q. Was he conceived in an ordinary way as others be ?

A. No.

Q. How was he conceived then ?

A. By the power of the Holy Ghost.

Q. In whose womb ?

A. In the womb of the Virgin Mary.

Q. Was he made of her substance, and born of her ?

A. Yes.

Q. Was he born in sin as others be, or without sin ?

A. Without sin.

Q. 23. What Offices doth Christ execute as our Redeemer ?

A. Christ as our Redeemer, executeth the Offices of a Prophet, of a Priest, and of a King, both in his estate of humiliation and exaltation.

Q. Doth Christ carry on the work of our Redemption, in the execution, or discharge of his several Offices ?

A. Yes.

Q. How many are the Offices of Christ ?

A.

A. Three, viz. of a Prophet, of a Priest, and of a King.

Q. How manifold was the state of Christ?

A. Twofold, of humiliation, and exaltation.

Q. Which estate was Christ in here upon the Earth?

A. The estate of humiliation.

Q. What estate is Christ now in in Heaven?

A. The estate of exaltation.

Q. In which of these estates doth Christ execute, or carry on these Offices of a Prophet, Priest, and King?

A. In both.

Q. Did Christ execute these Offices, when he was here upon Earth?

A. Yes.

Q. Doth he cease to execute them now he is in Heaven?

A. No.

Q. 24. How doth Christ execute the office of a Prophet?

A. Christ executeth the Office of a Prophet, in revealing to us by his Word and Spirit the will of God for our salvation.

Q. Who doth execute for us the Office of a Prophet?

A.

A. Christ.

Q. What doth Christ reveal to us as a Prophet?

A. The will of God:

Q. What doe you mean by revealing?

A. Making known to us.

Q. For what end doth Christ reveal the will of God to us?

A. For our Salvation.

Q. By what means doth he reveal the will of God to us?

A. By his Word, and Spirit.

Q. Is his Word the outward means?

A. Yes.

Q. Is the Spirit the inward means?

A. Yes.

Q. Is the word alone sufficient without the help of the Spirit, to make a saving discovery of the will of God unto us?

A. No.

Q. May we expect that the Spirit will discover to us the Will of God without the Word?

A. No.

Q. What, must the Word and Spirit go together then?

A. Yes.

Q. Is there any thing necessary to our Salvation that Christ hath not revealed,

or made known to us ?

A. No.

Q. To which of Christs Offices doth it belong to reveal, or make known to us the will of God ?

A. To his prophetical Office.

Q. 25. How doth Christ execute the Office of a Priest ?

A. Christ executeth the Office of a Priest in his once offering up of himself a sacrifice to satisfie divine Justice, and reconcile us to God, and in making continual intercession for us.

Q. Who doth execute for us the Office of a Priest ?

A. Christ.

Q. Is Christ our only High Priest ?

A. Yes.

Q. What be the parts of Christs Priestly Office ?

A. They are two, viz. His offering himself a sacrifice, and his making intercession.

Q. What did he offer up as a Priest to God ?

A. Himself.

Q. In what way did he offer up himself ?

A. As a Sacrifice.

Q. Was

Q. Was he offered up by some other against his own will.

A. No.

Q. Did he of his own accord offer up himself?

A. Yes.

Q. What, was Christs body and soul the sacrifice that was offered up?

A. Yes.

Q. Was the Cross the altar on which he offered himself a sacrifice?

A. No.

Q. Was his Divine nature the altar that sanctified the gift of the Humane nature, and made it an acceptable Sacrifice for the end for which it was offered?

A. Yes.

Q. How often did Christ offer up himself a sacrifice?

A. Only once.

Q. Is he to be offered up no more?

A. No.

Q. Was his sacrifice, and oblation finished at his death?

A. Yes.

Q. To what end did Christ offer up himself a sacrifice?

A. To satisfy Divine Justice.

Q. And for what else?

A. To reconcile us to God.

Q. What do you mean by Divine Justice ?

A. The Justice of God.

Q. What do you mean by reconciling us to God ?

A. Making God and us Friends.

Q. Is Christs once offering up of himself, sufficient for these ends ? viz. to satisfy Gods Justice and make God and us Friends ?

A. Yes.

Q. What doth Christ do for us as a Priest, besides his offering up himself as a sacrifice ?

A. He maketh intercession for us.

Q. What do you mean by Christs making intercession for us ?

A. His praying, and making request to God for us.

Q. Is Christs intercession part of his Priestly office, as well as his oblation, or offering up himself a sacrifice ?

A. Yes.

Q. Did Christ interceed for us on earth ?

A. Yes.

Q. Doth he continue to make intercession for us now he is in Heaven ?

A. Yes.

Q. Doth he interceed for us, by presenting his sacrifice, and merits for us before his Father ?

A. Yes.

A. Yes.

Q. And by presenting his will before his Father for us ?

A. Yes.

Q. Doth he not pray for us vocally then ?

A. No.

Q. But virtually ?

A. Yes.

Q. Hath he finished his intercession, together with his sacrifice ?

A. No.

Q. To which of Christs offices doth it belong to offer sacrifices, and make intercession for us ?

A. To his priestly office.

Q. 26. How doth Christ execute the office of a King ?

A. Christ executeth the office of a King, in subduing us to himself, in ruling and defending us, and restraining and conquering all his and our enemies.

Q. Who is the King of the Church ?

A. Christ.

Q. Doth Christ execute his Kingly office towards his people ?

A. Yes.

Q. And towards his enemies ?

A. Yes.

Q. *How towards his people ?*

A. *First in subduing them to himself ,
and then in ruling, and defending them.*

Q. *Do we submit to Christ of our own accord ?*

A. *No.*

Q. *Are we by nature enemies to him ?*

A. *Yes.*

Q. *Is he fain to subdue us by his Kingly power , before we become his peculiar people ?*

A. *Yes.*

Q. *To whom doth Christ subdue us ?*

A. *To himself.*

Q. *Are all true believers then Christs subjects , and he their King ?*

A. *Yes.*

Q. *And is the Church Christs Kingdome in an especial manner ?*

A. *Yes.*

Q. *Doth Christ leave us to our own care after he hath once subdued us ?*

A. *No.*

Q. *Doth he rule, and govern his people as a King doth his subjects ?*

A. *Yes.*

Q. *Doth he rule them by his Laws , and Spirit , and Officers , and Discipline ?*

A. *Yes.*

Q. *Doth it then belong to Christs Kingly Of-*

Office , to ordain Lawes , make Officers , and appoint the use of censures for his Church ?

A. Yes.

Q. What doth Christ do as a King with reference to his enemies ?

A. Restrain them, and conquer them.

Q. Are his enemies ours , and ours his ?

A. Yes.

Q. Whom of our enemies doth Christ restrain and conquer ?

A. All.

Q. What Sin , Satan , Death , wicked men , the world , and all ?

A. Yes.

Q. Will he suffer his , and our enemies to do what they list with us ?

A. No , he will restrain them.

Q. Will he leave us to shift for our selves ?

A. No.

Q. Will he suffer any of our enemies finally to prevail against us ?

A. No.

Q. Will he conquer them all at last ?

A. Yes.

Q. To which of Christs Offices doth it belong to subdue , and govern us , and to restrain , and conquer our enemies ?

A. To his Kingly Office.

Q. 27. Wherein consists Christs Humiliation ?

A. Christs Humiliation consists in his being Born, and that in a low Condition , made under the Law, undergoing the miseries of this Life, the Wrath of God, and the cursed Death of the Cross , in being Buried, and continuing under the Power of Death for a time.

Q. Wherein be the four steps of Christs Humiliation ?

A. In his Birth, Life, Death, and after Death.

Q. What was the first step of Christs Humiliation :

A. His being Born.

Q. In what condition was he Born ?

A. In a low condition.

Q. Under what was Christ made ?

A. Under the Law.

Q. Was this part of Christs Humiliation, to be born , and that in a low condition too , and made under the Law ?

A. Yes.

Q. What did Christ undergo in the course of his life ?

A. The Miseries of this life.

Q. And was this another step of his Humiliation ?

A. Yes.

A. Yes.

Q. And what did he undergo in the close of his life?

A. The wrath of God, and cursed death of the Cross.

Q. Did Christ die an ordinary, natural death?

A. No.

Q. What kind of death did he die?

A. The death of the Cross.

Q. What death was that?

A. A cursed death.

Q. Was it not a most shameful, and painful death withal?

A. Yes.

Q. And did Gods Wrath as well as his curse light upon Christ at his death?

A. Yes.

Q. And was his suffering of death another step of his Humiliation?

A. Yes.

Q. How was Christ humbled after death?

A. In his being buried, and remaining under the power of death.

Q. Did Christ immediately rise again?

A. No.

Q. For how long did he remain under the

the power of Death ?

A. For a time.

Q. *Not for ever ?*

A. No.

Q. 28. *Wherein consists Christs Exaltation ?*

A. Christs Exaltation consists in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the World at the last day.

Q. *Which be the four steps of Christs Exaltation ?*

A. His Resurrection, Ascension, Session at the Right hand of God, and coming to Judgement:

Q. *Did Christ rise again ?*

A. Yes.

Q. *Whence did he arise ?*

A. From the Dead.

Q. *When did he arise ?*

A. On the third day.

Q. *Whither did he ascend ?*

A. Up into Heaven.

Q. *Where doth he sit ?*

A. At the Right hand of God the Father.

Q. *What mean you by sitting at Gods Right*

Right hand?

A. His being exalted to chief honour, power, and favour with God : as Princes do set them whom they highly love, and favour at their right hand, as 1 Kings

2. 19.

Q. Shall he come again?

A. Yes.

Q. To what end?

A. To judge the World.

Q. Who shall be the Judge at the last judgement?

A. Christ.

Q. Whom shall he judge?

A. The World.

Q. When shall he judge them?

A. At the last day.

Q. Was Christ exalted at his Resurrection, Ascension, and Session at Gods Right hand?

A. Yes.

Q. And shall he be farther exalted in his coming to judgement?

A. Yes.

Q. Is Christs Divine nature capable of a real Exaltation?

A. No.

Q. Was that exalted onely declaratively?

A. Yes.

Q. Was

Q. Was his humane Nature exalted not only declaratively, but really?

A. Yes.

Q. 29. How are we made partakers of the Redemption purchased by Christ?

A. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us, by his holy Spirit.

Q. By whom is Redemption purchased?

A. By Christ.

Q. By whom is Redemption applied?

A. By his Holy Spirit.

Q. What do you mean by the applying Redemption to us?

A. Making it ours.

Q. Must there be a work of the Spirit then in us, without which Christs work for us cannot be available, or made ours?

A. Yes.

Q. Can we no other way be made partakers of Christs Redemption, but by the Spirits application?

A. No.

Q. What kind of application is that which the Spirit makes?

A. An effectual application.

Q. Cannot the Minister do it effectually, with-

without the Spirit?

A. No.

Q. 30. How doth the Spirit apply to us the Redemption purchased by Christ?

A. The Spirit applieth to us the Redemption purchased by Christ by working faith in us, and thereby uniting us to Christ in our effectual calling.

Q. What doth the Spirit work in us in order to the applying of Christs Redemption to us?

A. He works Faith in us.

Q. Can we believe of our selves?

A. No.

Q. Will not the word of it self work faith in us without the Spirit?

A. No.

Q. Nor the Spirit ordinarily without the Word?

A. No.

Q. What doth the Spirit do for us by Faith?

A. He doth thereby unite us to Christ.

Q. Are believers then united to Christ?

A. Yes.

Q. By whom?

A. By the Spirit.

Q. By

Q. By what ?

A. By Faith.

Q. When is it that the Spirit works faith in us, and by faith unites us unto Christ ?

A. In our effectual Calling.

Q. 31. What is Effectual Calling ?

A. Effectual Calling is the work of Gods Spirit, whereby, convincing us of our sin and misery, inlightning our minds in the knowledge of Christ, and renewing our wills, he doth perswade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

Q. What kind of calling is it that is here described, a common, external, and ineffectual calling ?

A. No.

Q. A saving, internal, and effectual calling ?

A. Yes.

Q. May men be externally called by the ministry of the Word, and yet not effectually, and savingly called ?

A. Yes.

Q. Whose work is effectual calling ?

A. The work of Gods Spirit.

Q. Is effectual vocation then the proper work of the Spirit, as our Redemption is
the

the proper work of Christ?

A. Yes.

Q. What is the first thing the Spirit doth for men in effectual calling?

A. He doth convince them.

Q. What doth he convince them of?

A. Of their sin, and misery.

Q. What do you mean by convincing them of their sin, and misery?

A. Making them feeling to know what a sinful, miserable, and undone condition they are in.

Q. Are none effectually called but they that have been some way or other convinced of their sin, and misery?

A. No.

Q. What doth the Spirit do for the Elect, after he hath shewed them soundly their sin, and misery?

A. He doth farther enlighten their minds.

Q. Have all that be effectually called their minds enlightened with saving knowledge?

A. Yes.

Q. Is gross ignorance then a certain sign of one that remains uncalled, and unconverted?

A. Yes.

Q. To the knowledge of whom doth the Spirit,

Spirit lead the convinced sinner ?

A. To the Knowledg of Christ.

Q. Is it sufficient to our effectual calling to have our minds enlightened and changed from ignorance to knowledg ?

A. No.

Q. Must there be a change upon our wills too ?

A. Yes.

Q. What then doth the Spirit do farther for the sinner when he hath enlightened his mind ?

A. He doth renew his Will.

Q. Do the Wills of men remain unchanged, when they are effectually called ?

A. No.

Q. Are there new inclinations then in the Wills of those that are effectually called, that they love the good that they hated before, and hate the evil that they loved before ?

A. Yes.

Q. Why doth the Spirit convince us of our Sins, enlighten our Minds, and renew our Wills ?

A. That he may perswade and enable us to embrace Jesus Christ.

Q. Doth he no more then perswade our Wills ?

A. He doth also enable us.

Q. Are not we able of our selves to embrace

race Christ though he be offered to us ?

A. No.

Q. Are we as unwilling , as unable to embrace Jesus Christ ?

A. Yes.

Q. Who is it that persuadeth us, and enableth us , and makes us willing ?

A. The Spirit.

Q. Doth the upshot of our effectual calling consist in answering Christ's call, and embracing him ?

A. Yes.

Q. Is Christ offered to us sinners then ?

A. Yes.

Q. Where ?

A. In the Gospel.

Q. How is Christ offered to them ?

A. Freely.

Q. 32. What benefits do they that are effectually called partake of in this life ?

A. They that are effectually called do in this life partake of justification, Adoption, Sanctification, and the several benefits which in this life do either accompany or flow from them.

Q. What do you mean by Justification ?

E

A

A. Making of us righteous,
or guiltless.

*Definitio
nominis.*

Q. *What by Adoption?*

A. A making of us Children.

Q. *What by Sanctification?*

A. Making us holy.

Q. *Who are they that partake of Justifi-
cation, Adoption, and Sanctification?*

A. All they that are effectually cal-
led.

Q. *Are no others justified, sanctified,
and adopted, but only they that are effectua-
lly called?*

A. No.

Q. *When do they partake of these benefits
of Justification, Adoption, and Sanctifica-
tion?*

A. In this life.

Q. *And do they partake of any other be-
nefits?*

A. Yes. The benefits that do accom-
pany, or flow from Justification, Adoption
and Sanctification.

Q. 33. *What is Justification?*

A. Justification is an act of Gods free
grace, wherein he pardoneth all our sins,
and accepteth us as righteous in his sight,
only for the righteousness of Christ im-
puted to us, and received by faith alone.

Q.

Q. *Whose act is Justification ?*

A. Gods.

Q. *Is it because of something in us moving him thereunto that he doth justifie us ?*

A. No.

Q. *What is the moving cause then of our Justification ?*

A. Gods free Grace.

Q. *What doth God do for us in Justifying us ?*

A. Pardon our sins.

Q. *What sins ?*

A. All our sins.

Q. *What else doth he do for us in Justifying us ?*

A. Accepts as righteous

Q. *How ? in the sight of men, or of God ?*

A. In the sight of God.

Q. *Doth then the justification of a sinner lie in Gods pardoning of his sin, and accepting of his person as righteous ?*

A. Yes.

Q. *For what is it that God doth pardon and accept us as Righteous ?*

A. For the righteousness of Christ:

Q. *Is it not for some merits, or satisf. Etion of ours, in part at least, that God doth pardon our sins, and accept us righteous ?*

A. No, But [only] for the Righteousness of Christ.

Q. What is necessary on Gods part for making this righteousness of his, ours?

A. His imputing it to us.

Q. What do you mean by his imputing righteousness to us?

A. His accounting it ours.

Q. What is necessary on our part to the making of this righteousness of Christ ours?

A. Our receiving it.

Q. How is this righteousness received by us?

A. By Faith.

Q. Are we not justified by our works then?

A. No.

Q. But by Faith alone?

A. Yes.

Q. How and why by Faith alone?

A. As that grace which alone receiveth the righteousness of Christ.

Q. 34. What is Adoption?

A. Adoption is an act of Gods free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Q. Whose act is adoption?

A. Gods.

Q. What doth move him to adopt us?
any

any desert of ours ?

A. No.

Q. *What then ?*

A. His free gree.

Q. *Are we not by nature children of God.*

A. No : but children of wrath.

Q. *What doth God do for us in Adoption ?*

A. Receive us into the number of children, and give us a right to all the privileges of children.

Q. *Are there any special privileges belonging to Gods children ?*

A. Yes.

Q. *And have we a right to all those by adoption ?*

A. Yes.

Q. 33. *What is Sanctification ?*

A. Sanctification is the work of Gods free grace ? whereby we are renewed in the whole man after the Image of God , and are enabled more and more to die unto sin , and live unto righteousness.

Q. *Are we able to renew or sanctifie our selves ?*

A. No.

Q. *Whose work is it then to sanctifie us ?*

A. The work of the Spirit.

Q. *Can none but he sanctifie us ?*

A. No.

Q. *Can we merit , or deserve it at his hands ,*

hands, that he should do it for us? }

A. No.

Q. What doth move him then to sanctifie us?

A. Free grace.

Q. What do you mean by Gods free grace?

A. His free and undeserved favour.

Q. What is done for us in Sanctification?

A. We are renewed.

Q. Wherein are we renewed by Sanctification?

A. In the whole Man.

Q. Is it enough to be renewed in some part?

A. No.

Q. Must it be a total and universal renovation then?

A. Yes.

Q. After what Image, or pattern are we renewed in Sanctification?

A. After the Image of God.

Q. What is it to be made new after the Image of God?

A. To be made like to him in knowledge, righteousness, and holiness.

Q. Is none truly sanctified, but he that is quite changed and become a new man?

A. No.

Q. You have described the habit of Sancti-

2

fication, which lies in being renewed in the whole man after the Image of God: Wherein stands the exercise of Sanctification?

A. In dying to sin, and living to righteousness.

Q. Do those that are truly sanctified live in their sins?

A. No.

Q. Do all that are truly sanctified, mortify their sins, or die to them?

A. Yes.

Q. Is Mortification, or dying to sin, a necessary part of Sanctification?

A. Yes.

Q. What is it to live unto righteousness?

A. As living Trees to bring forth the fruits of righteousness, or good works.

Q. Do all they that are truly sanctified not only abstain from, and mortify sin; but also bring forth the fruits of righteousness or good works?

A. Yes.

Q. Is Vivification or living to righteousness, a necessary part of the exercise of Sanctification?

A. Yes.

Q. Are we perfectly sanctified or renewed at once?

A. No.

Q. Are we by degrees then more and more

enabled to die unto sin by Sanctification, and live unto Righteousness?

A. Yes.

Q. 35. What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are assurance of Gods love, peace of conscience, joy in the Holy Ghost, encrease of grace, and perseverance therein to the end.

Q. Are there any benefits which flow from justification, adoption, and sanctification?

A. Yes.

Q. How many are they?

A. Five, viz. 1. Assurance of Gods love. 2. Peace of Conscience. 3. Joy in the holy Ghost. 4. Increase of grace. 5. Perseverance therein to the end.

Q. Whence doth assurance of Gods love, peace of Conscience, joy in the holy Ghost, &c. flow?

A. From our Justification, Adoption, and Sanctification.

Q. What can none have assurance of Gods love, nor true peace, or joy, but they that are truly justified and sanctified?

A.

A. No.

Q. *What is it a false peace and comfort then that men have while they remain unsanctified?*

A. Yes.

Q. *When do these benefits flow from Justification, Adoption, and Sanctification?*

A. In this life.

Q. *May one that is truly justified and sanctified have assurance of Gods love in this life?*

A. Yes.

Q. *And from thence peace of Conscience, and joy in the holy Ghost also?*

A. Yes.

Q. *Which of these benefits do flow from the sense and sight of our Justification, Adoption, and Sanctification?*

A. Assurance of Gods love, peace of conscience, and joy in the holy Ghost.

Q. *Which of them do flow from the being of Justification, Adoption, and Sanctification?*

A. Increase of grace, and perseverance therein to the end.

Q. *Is it requisite to the getting of peace and assurance, that we get the sight and sense of our justification and sanctification?*

A. Yes.

Q. *May a man that is truly justified, and*
san-

sanctified, be without assurance, peace, and joy, (at least for a time) if he have not the sense of his Justification and Sanctification ?

A. Yes.

Q. Do increase of grace, and perseverance therein to the end, necessarily flow from Justification, Adoption, and Sanctification ?

A. Yes.

Q. What do all then that are truly sanctified increase in grace, and persevere therein to the end ?

A. Yes.

Q. Do they always actually, and sensibly increase ?

A. No.

Q. Are they always of a growing disposition, and desirous to grow ?

A. Yes.

Q. And do they actually grow at some time or other if there be time, and opportunity ?

A. Yes.

Q. Is it consistent with grace to rest satisfied in present attainments, and not to desire and reach out after a farther growth ?

A. No.

Q. Do none that are truly justified and sanctified fall away totally and finally ?

A.

A. No.

Q. 37. *What benefits do believers receive from Christ at death?*

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory, and their bodies being still united to Christ, do rest in their graves till the resurrection.

Q. *Do the benefits and privileges of believers end with their lives?*

A. No.

Q. *What benefits have they in respect of their souls at death?*

A. They are made perfect in holiness, and do immediately pass into glory.

Q. *What benefit have they in respect of their bodies at death?*

A. They are still united to Christ, and do rest in their graves until the Resurrection.

Q. *Are believers made perfect in this life?*

A. No.

Q. *When are they made perfect?*

A. At death.

Q. *What are they then made perfect in?*

A. In holiness.

Q.

Q. What is it of believers that is made perfect at death ?

A. Their souls.

Q. Whose souls are made perfect ?

A. Believers.

Q. None but believers ?

A. No.

Q. Do their souls dye with their bodies , and see corruption ?

A. No.

Q. Are their souls made perfect when their bodies are corrupted ?

A. Yes.

Q. Whither do the souls of believers pass after death ?

A. Into glory.

Q. How long after death do they pass into glory ?

A. Immediately.

Q. What, as soon as they are out of their bodies ?

A. Yes.

Q. Do not their souls sleep in the grave with their bodies ? or stay in Purgatory ?

A. No.

Q. Are their bodies at rest ?

A. Yes.

Q. Where ?

A. In their graves.

Q. What for ever ?

A.

A. No.

Q. How long then ?

A. Only until the Resurrection.

Q. Are believers united to Christ in their bodies as well as their souls ?

A. Yes.

Q. Doth not Death break that union, and separate them from Christ ?

A. No.

Q. Do their bodies still continue united unto Christ ?

A. Yes.

Q. 38. What benefit do believers receive from Christ at the Resurrection ?

A. At the resurrection, believers being raised up in glory, shall be openly acknowledged, and acquitted in the day of judgment, and made perfectly blessed in full enjoying of God to all eternity.

Q. Shall believers be raised up ?

A. Yes.

Q. When ?

A. At the Resurrection.

Q. What do you mean by the Resurrection ?

A. The rising from the dead.

Q. What estate shall believers be raised in ?

A.

A. In glory.

Q. Who shall be raised in glory?

A. Believers.

Q. Shall they rise in such an estate as they were in before?

A. No.

Q. What benefits shall believers have at Judgment?

A. They shall be acknowledged, and acquitted.

Q. After what manner shall they be acknowledged and acquitted?

A. Openly.

Q. Will God acquit them from all their sins, and the wicked slanders?

A. Yes.

Q. And acknowledge and own them before all the world?

A. Yes.

Q. When shall they be thus acknowledged and acquitted?

A. In the day of Judgment.

Q. What benefits shall they have after Judgment?

A. They shall be made perfectly blessed.

Q. Wherein?

A. In the enjoyment of God.

Q. What kind of enjoyment of God shall they then have?

A.

A. A full enjoyment.

Q. *What without interruption, or intermission ?*

A. Yes.

Q. *For how long ?*

A. To all eternity.

Q. *Doth true blessedness stand in the enjoyment of God ?*

A. Yes.

Q. *And perfect blessedness in the full enjoyment of God, to all eternity ?*

A. Yes.

Hitherto are the matters of faith, which make up the first part of the Catechism, or what man is to believe concerning God. Now follows the second part concerning the duty of which God requires of man.

Q. 39. *What is the duty which God requireth of man ?*

A. The duty which God requireth of man, is obedience to his revealed will.

Q. *Is there any duty which God requireth of man ?*

A. Yes.

Q.

Q. What is that duty?

A. Obedience.

Q. To what?

A. To his will.

Q. Is Gods secret will the rule of our duty?

A. No.

Q. What then?

A. His revealed will.

Q. Where is the will of God revealed?

A. In his Word.

Q. And is that the rule of our duty?

A. Yes.

Q. 40. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the Moral Law.

Q. Did God at first give any Law to man for the rule of his obedience?

A. Yes.

Q. What, the Ceremonial, or judicial Law?

A. No.

Q. What Law then did he give at first for the rule of mans obedience?

A. The Moral Law.

Q. Doth God rule man by Law?

A. Yes.

A. Yes.

Q. Why was Gods Law revealed to man ?

A. For the rule of his obedience.

Q. Is man then in his obedience to look that it be according to the Law, as his Rule ?

A. Yes.

Q. 41. Where is the Moral Law summarily comprehended ?

A. The Moral Law is summarily comprehended in the ten Commandments.

Q. How many Commandments are there ?

A. Ten.

Q. Is that which you call the Moral Law, the same that we have in the ten Commandments ?

A. Yes.

Q. Is the whole Law of God, and duty of man, shortly summed up, and briefly comprehended in these Commandments ?

A. Yes.

Q 42. What is the sum of the ten Commandments ?

A. The sum of the ten Commandments

ments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind : and our neighbour as our selves.

Q. What is the comprehensive duty of all the Commandments ?

A. Love.

Q. How manifold is this love ?

A. To God, and our neighbour.

Q. How must we love God ?

A. With all our heart, and with all our soul, with all our mind, and with all our strength.

Q. How must we love our Neighbour ?

A. As our selves.

Q. Who is our Neighbour ?

A. Every man.

Q. Must we love our Neighbour with the same degree of love as we do our selves ?

A. No.

Q. Must we love our Neighbour with the same truth of love as we do our selves ?

A. Yes.

Q. Is this the sum of all the Commandments, to love God with all our hearts, and our Neighbour as our selves ?

A. Yes.

Q. 43. What is the Preface to the ten Commandments ?

A. The

A: The Preface to the ten Commandments is in these words, *I am the Lord thy God which hath brought thee out of the Land of Egypt, out of the house of bondage.*

Q. *What doth the Preface to the ten Commandments teach us ?*

A: The Preface to the ten Commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments.

Q. *Are we bound to keep Gods Commandments ?*

A. Yes.

Q. *Which of his Commandments ?*

A. All his Commands.

Q. *Is there any reason why we should keep Gods Commandments ?*

A. Yes.

Q. *How many are the Reasons why we should keep Gods Commandments ?*

A. Three : viz. 1. God is the Lord.
2. And our God. 3. And our Redeemer.

Q. *Is this a Reason why we should keep his Commandments, because he is the Lord ?*

A. Yes.

Q. *And because he is our God ?*

A. Yes.

Q. *And because he is our Redeemer ?*

A. Yes.

F 2

Q. *Where*

Q. Where are we taught, that because God is the Lord, and our God, and Redeemer, therefore we must keep his Commandments?

A. In the Preface to the ten Commandments.

Q. Which words in the Preface do teach us that God is the Lord?

A. These words [I am the Lord].

Q. Which words do teach us that he is our God?

A. These words [Thy God].

Q. Which words do teach us that he is our Redeemer?

A. These words [That brought thee out of the land of Egypt, and out of the house of bondage].

Q. Were we ever in Egypt, or the house of bondage?

A. Yes: in a spiritual Egypt, and bondage under sin.

These two Rules must be learnt for the understanding of the Commandments.

R. 1. That when any sin is forbidden, the contrary duty is required; and when any duty is required, the contrary sin is forbidden.

R. 2. That where any sin is forbidden, all the kinds and degrees of it, temptations and incitements to it are likewise for-

forbidden ; and when any duty is required, all the kinds, and the highest perfection of it, together with all the means and helps to it, are also required.

Q. 45. Which is the first Commandment ?

A. The first Commandment is, [Thou shalt have no other Gods before me].

Q. 46. What is required in the first Commandment ?

A. The first Commandment requireth us to know and acknowledg God to be the only true God, and our God, and to worship and glorifie him accordingly.

Q. Is there something required, as well as something forbidden in this and every Commandment ?

A. Yes.

Q. Are we required to know God ?

A. Yes.

Q. May we lawfully or safely live in ignorance of God ?

A. No.

Q. Against what Commandment is ignorance ?

A. Against the first.

Q. Is it sufficient to know there is a God, though we do not own, nor acknowledg him to be a God to us ?

A. No.

Q. How must we own or acknowledg God ?

A. To be the only true God, and our God.

Q. Doth the first Commandment require us to have a God ?

A. Yes.

Q. And to have the true God for our God ?

A. Yes.

Q. May we have any other God besides him ?

A. No.

Q. May we have any other God with him ?

A. No.

Q. Must we own him for the [only] true God ?

A. Yes.

Q. And for our only God ?

A. Yes.

Q. Doth the First Commandment determine then of the only right Object of Divine worship, or whom only we must worship ?

A. Yes.

Q. Is it enough for us to know and verbally to acknowledg and make profession of him ?

A. No.

A. No.

Q. *What must we do more?*

A. We must worship and glorifie him.

Q. *What worship of God is here required, either inward or outward?*

A. Both.

Q. *Are we required then to worship God with the inward worship of the mind, as for example, to trust in him, and to love, fear, esteem, desire, and obey him?*

A. Yes.

Q. *And with the outward worship too, as to pray to and praise him?*

A. Yes.

Q. *How manifold then is the worship here required?*

A. Inward and outward.

Q. *How are we to worship and glorifie God?*

A. Accordingly: That is, as the only true God, and our God.

Q. *What above, and before all others?*

A. Yes.

Q. *Do we worship and glorifie him as God, when we love, fear, or obey any other more then him, or before him?*

A. No.

Q. *In what Commandment are we required to make profession of worship, and glorifie God?*

A. In the First Commandment.

Q. 47. VVhat is forbidden in the first Commandment ?

A. The first Commandment forbiddeth the denying or not worshipping and glorifying the true God, as God, and our God, and the giving that worship and glory to any other, which is due to him alone.

Q. Is it a sin to deny God not only in our words, but in our works, or in our thoughts ?

A. Yes.

Q. Is Atheism forbidden in this Commandment ?

A. Yes.

Q. What is Atheism ?

A. The having of no God.

Q. And are Prophaness and Idolatry forbidden in this Commandment ?

A. Yes.

Q. What is Prophaness ?

A. The not worshipping and glorifying of God.

Q. Is it not enough to give some kind of external worship to God, unless we do worship and glorifie him [as] God ?

A. No.

Q. What is Idolatry ?

A. The giving to any thing that worship and glory which is due to God alone.

Q. Is

Q. Is it Idolatry to give Gods outward worship to any other; as for examp'le, to pray to Saints, or Angels, or the like ?

A. Yes.

Q. Is it Idolatry to give Gods inward worship to any other ; as for example, to love, fear, desire, or trust in any thing more than God ?

A. Yes.

Q. Are all vile Idolaters then that prefer any thing before God; that do seek themselves & their own ends more than the glory of God?

A. Yes.

Q. Are these the three great sins forbidden in this Commandment, as Atheism, or denying of God; Prophaness, or the not worshipping and glorifying of God; and idolatry, or the giving of his worship and glory to any other.

A. Yes.

Q 48. What are we specially taught by these words [before me] in the first Commandment ?

A. These words before me, in the first Commandment, teach us, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God.

Q. Doth God see all things, even the inward thoughts and motions of the heart.

A. Yes.

A. Yes.

Q. Doth he take notice of it if we have any other God ;

A. Yes.

Q. And is he much displeased with it ?

A. Yes.

Q. Where are we taught, that God taketh notice of us, and is much displeased with the sin of having any other God ?

A. In these words [before me] in the first Commandment.

Q. 49. Which is the second Commandment ?

A. The second Commandment is, [Thou shalt not make unto thee any graven Image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth ; thou shalt not bow down thy self to them, nor serve them ; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me ; and shewing mercy unto thousands, of them that love me, and keep my Commandments.

Q. 50. What is required in the second Commandment ?

A. The

A. The second Commandment requireth, the receiving, observing, and keeping pure and entire, all such religious worship and Ordinances as God hath appointed in his word.

Q. Is there any thing required in the second Commandment?

A. Yes.

Q. How can you say it requireth any thing, sith it seems only to forbid, viz. [Thou shalt not make to thy self any graven Image, &c.]

A. Where any sin is forbidden, the contrary duty is required.

Q. May we worship God after our own imaginations and inventions?

A. No.

Q. Must we worship him only according to his own appointment and institution?

A. Yes.

Q. Doth the second Commandment determine then of the only right way and means in and by which God will be worshipped?

A. Yes.

Q. What is required of us here with reference to Gods worship and ordinances?

A. To receive them, observe them, keep them pure and entire.

Q. What are we required to receive, observe, keep pure and entire?

A. The

A. The religious worship, and ordinances that God hath appointed.

Q. And not the superstitious inventions that men have ordained?

A. No.

Q. Which of Gods ordinances are we required to receive, observe, keep pure and entire.

A. All.

Q. Hath he appointed what worship and ordinances he will be served in?

A. Yes.

Q. Where?

A. In his word.

Q. May we reject Gods worship and ordinances?

A. No.

Q. Must we receive them?

A. Yes.

Q. May we neglect or oppose them?

A. No.

Q. Must we observe them?

A. Yes.

Q. May we corrupt them?

A. No.

Q. Must we keep them pure?

A. Yes.

Q. Must we not mix human inventions with them?

A. No.

Q. May

Q. May we not suffer any of them to be lost?

A. No.

Q. Must we keep them whole and entire, neither adding to them, nor taking from them?

A. Yes.

Q. 51. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

Q. May we worship Images as God?

A. No.

Q. May we worship the true God in and by Images?

A. No.

Q. Is it Idolatry not only to worship Images instead of God, which is forbidden in the first Commandment, but also to worship God by Images?

A. Yes.

Q. And is this the Idolatry forbidden in this Commandment?

A. Yes.

Q. And is all will-worship forbidden here?

Yes.

A. Yes.

Q. *What is will-worship?*

A. The worshipping of God any way not appointed in his word.

A. *Is it sinful to worship God after a way of our own devising?*

A. Yes.

Q. *May we worship him what way we please?*

A. No.

Q. *Are these the great sins forbidden in the second Commandment, viz. Idolatry, or the worshipping of God by images, and all will-worship, or the worshipping of God any other way than he hath appointed in his word?*

A. Yes.

Q. 52. *What are the reasons annexed to the second Commandment?*

A. The reasons annexed to the second Commandment are, Gods sovereignty over us, his propriety in us, and his zeal he hath to his own worship.

Q. *Hath God a sovereignty over us, propriety in us, and a zeal for his own worship?*

A. Yes.

Q. *And must we upon this account keep his*

his Commandment?

A. Yes.

Q. *What do you mean by a sovereignty over us?*

A. Supreme power, dominion, and authority over us.

Q. *What do you mean by propriety in us?*

A. His just Right, and Title to us as his own.

Q. *Will he suffer men to corrupt his worship, and set up their own inventions in his service, and not be greatly angry with them?*

A. No.

Q. *In which words of the second Commandment are these reasons hinted?*

A. In these words (For I the Lord thy God, am a jealous God, visiting the iniquity of the Fathers upon the Children unto the third and fourth generation of them that hate me, and shewing mercy to thousands of them that love me, and keep my Commandments.

Q. *In which of these words is the first reason hinted, why we should keep this Commandment, viz. Gods sovereignty over us?*

A. In these words (for I the Lord.)

Q. *In which words is the second reason*

con-

contained, viz. Gods propriety in us?

A. In these words [my God.]

Q. In which words is the third reason contained, viz. The zeal that he hath to his own worship?

A. In these words [Am a jealous God.]

Q. Wherein doth God express his zeal for, and jealousy about, his own worship.

A. In punishing the breakers, and rewarding the keepers of this Commandment, to many generations.

Q. In which words of the Commandment is that held forth?

A. In these words [Visiting the iniquity of the Fathers upon the children unto the third, &c. and shewing mercy to thousands, &c]

Q. 53. Which is the third Commandment?

A. The third Commandment is, [Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.]

Q. 53. Which is the third Commandment?

A. The third Commandment requireth

reth the holy and reverend use of Gods Names, Titles, Attributes, Ordinances, Word, and Works.

Q. Doth the third Command require the use of Gods Names, Titles, Ordinances, &c.

A. Yes.

Q. What kind of use doth it require?

A. An holy and reverent use.

Q. Doth God look then that not only his worship be performed aright for the matter of it, but doth he also heed the manner [how] it be performed?

A. Yes.

Q. And doth the third Commandment determine of the only right manner of Gods worship?

A. Yes.

Q. What is meant by the name of God, when its said, [Thou shalt not take the name, &c.]

A. By his Name is understood any thing whereby he makes himself known.

Q. Doth God make himself known to us by his Name, Titles, and Attributes?

A. Yes.

Q. And by his Ordinances, Words, and Works?

A. Yes.

Q. And are all these comprehended un-

G

der

der the [Name] of God?

A. Yes.

Q. Is this then that which is meant, when it is said, [Thou shalt not take the Name of the Lord in vain.] That we should not use his Names, Titles, or Attributes, Ordinances, Words, or Works, in a vain, irreverent, or unholy manner?

A. Yes.

Q. What are some of Gods Names?

A. Jehovah, Jah, Lord, God, &c.

Q. May we use these slightly, and irreverently in our ordinary speech, crying on every slight occasion, O Lord, O God, O Jesus, God forgive me, and the like?

A. No.

Q. Must not this be done without seriousness and holy reverence?

A. No.

Q. What are some of Gods Titles?

A. Creator, Father, Preserver of men, Hearer of Prayers, King of Kings, King of Saints, and the like.

Q. What do you mean by Gods Attributes?

A. The perfections and properties of his Nature, whereby he makes himself known to us, and is distinguished from his Creatures.

Q. What are some of them?

A. In

A. Infiniteness, eternity, and unchangeableness, &c.

Q. Are Gods ordinances, as Prayer, and the like, a part of his name?

A. Yes.

Q. May we be vain or irreverent in praying, bearing, &c. or suffer our minds to wander about other things?

A. No.

Q. Is there required then in this Commandment, not only an outward reverence of the body in the use of Gods ordinances, but especially in the inward reverence of the mind?

A. Yes.

Q. Must there be some care taken too of outward reverence, so far as it may serve to express and further the inward affections of the mind?

A. Yes.

Q. May we read or hear the holy word of God vainly, and slightly, without Consideration, Observation, Meditation?

A. No.

Q. Must we make a holy use of Gods works, taking notice of God in them?

A. Yes.

Q. Is it a sin not to take notice of the glorious wisdom, power and goodness of God, expressed in his works of Creation?

A. Yes.

Q. Is it a sin not to take notice of, or not to be afflicted with Gods works of Providence, and his dealings with us, and with others, especially the Church ?

A. Yes.

Q. In what Commandment is the holy use of Gods Creatures, and of his Providences and dispensations required ?

A. In the third.

Q. 55. What is forbidden in the third Commandment ?

A. The third Commandment forbiddeth all profaning or abusing of any thing, whereby God maketh himself known.

Q. Doth it forbid the prophaning of any thing whereby God makes himself known ?

A. Yes.

Q. What, the prophaning of his names by swearing, forswearing, cursing ? &c.

A. Yes.

Q. And the prophaning of his Ordinances by formality and slightness ?

A. Yes.

Q. And the prophaning of his word by idle jests, or wresting it to colour our sins ?

A. Yes.

Q. And the prophaning of his works, by making an unholy use of them ?

A. Yes.

A. Yes.

Q. Doth it forbid the abusing of any thing, whereby God makes himself known ?

A. Yes.

Q. What is it to abuse ?

A. To use to a wrong end, or in a wrong manner.

Q. Doth this Command forbid the abusing of Gods works ; as for example, of his Creatures, to pamper our lusts, or of his Providences, to harden us in our sins ?

A. Yes.

Q. And the abusing of his Ordinances to low, and carnal, much more to carnal mensinful, and wicked ends ?

A. Yes.

Q. Where is hypocrisie, or the making use of Religion for carnal ends, eminently forbidden ?

A. In the third Commandment.

Q. 56. What is the reason annexed to the third Commandment ?

A. The reason annexed to the third Commandment, is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. Is there any reason annexed to the third Commandment?

A. Yes.

Q. What do you mean by being annexed?

A. Added or joined to it.

Q. In which words is the reason annexed to the third Commandment expressed?

A. In these words [For the Lord will not hold him guiltless that taketh his name in vain].

Q. What is meant by Gods not holding him guiltless?

A. That he will not suffer him to escape his righteous Judgments.

Q. May the breakers of this Commandment escape punishment from men?

A. Yes.

Q. Will God suffer them to escape?

A. No.

Q. Will not God hold us guiltless then, though we do perform the worship he requires, except we do it in a holy, serious, and reverent manner?

A. No.

Q. 57. Which is the fourth Commandment?

A. The

*A. The fourth Commandment is,
 [Remember the Sabbath day to keep it holy,
 six days shalt thou labour and do all thy works:
 but the seventh day is the Sabbath of the Lord
 thy God: in it thou shalt not do any work,
 thou, nor thy son, nor thy daughter, thy man-
 servant, nor thy maid-servant, nor thy cattle,
 nor thy stranger that is within thy gates:
 for in six days the Lord made Heaven and
 Earth, the Sea, and all that is in them is, and
 rested the seventh day; wherefore the Lord blef-
 sed the Sabbath day, and hallowed it.]*

*Q 58. What is required in the
 fourth Commandment?*

*A. The fourth Commandment requi-
 reth the keeping holy to God such set
 times as he hath appointed in his Word;
 expressly one whole day in seven, to be
 a holy Sabbath unto himself.*

*Q. Doth the fourth Commandment require
 any special time to be kept holy?*

A. Yea.

Q. What time?

*A. Such as God hath appointed in his
 Word.*

*Q. Doth the fourth Commandment then
 determine of the special time for divine
 worship*

worship, as the three foregoing Commands do of the Object, means, and manner of worship?

A. Yes.

Q. Hath God left us to keep what time we please?

A. No.

Q. What proportion of time hath God expressly set apart in his word to be kept holy to himself.

A. One whole day in seven.

Q. Is this Commandment to be understood of the seventh day in order, that is, the last of the seven, or the seventh in number, that is, one in seven?

A. Of the seventh in number.

Q. Hath God left the determining which day in seven it should be (whether the first or the last) to some other precept?

A. Yes.

Q. Is the fourth Command then a Moral precept, that is to say, of perpetual force, binding Christians now, as well as Jews heretofore, to the observation of it?

A. Yes.

Q. Doth it cease to be of force?

A. No.

Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the Resurrection of Christ, God hath appointed the seventh day of the week to be the weekly Sabbath: and the first day of the week, ever since to continue to the end of the world, which is the Christian Sabbath.

Q. Which day of seven was at first appointed for the Sabbath?

A. The last.

Q. Which day of the seven did God since appoint to be the Sabbath?

A. The first.

Q. When was the seventh or last day of the week appointed to be the Sabbath?

A. From the beginning of the world.

Q. Was it only from the time of the giving of the Law of Moses?

A. No.

Q. Was it ordained for man in Paradise at the beginning of the world?

A. Yes.

Q. How long did the seventh or last day of the week continue to be the Sabbath?

A. U. n.

A. Until the Resurrection of Christ.

Q. How long hath the first day been the weekly Sabbath?

A. Ever since the Resurrection of Christ.

Q. Was the Resurrection of Christ, and the finishing the work of our Redemption on the first day of the week, the reasons why Christians do keep it as the Sabbath?

A. Yes.

Q. And is it therefore called the Lords day?

A. Yes.

Q. And is the first day of the week, or the Lords day, a Christian Sabbath.

A. Yes.

Q. How long doth it continue to be the Sabbath?

A. To the end of the World.

Q. What is the meaning of the word Sabbath?

A. A day of holy rest.

Q. 60. How is the Sabbath to be sanctified?

*A. The Sabbath is to be sanctified, by an holy resting all that day, even from such worldly imployments and recreations as
are*

are lawful on other days, and spending the whole time in the publick and private exercises of Gods worship, except so much as is to be taken up in the works of necessity and mercy.

Q. *Is the Sabbath to be sanctified?*

A. Yes.

Q. *In what sense is God said to sanctifie the holy Sabbath?*

A. By making it holy.

Q. *In what sense are we said to sanctifie the Sabbath?*

A. By keeping it holy.

Q. *Did God sanctifie it by way of consecration?*

Q. Yes.

Q. *And must we sanctifie it by way of application, i.e. applying it to those ends and exercises for which God did consecrate it?*

A. Yes.

Q. *Is the rest of the Sabbath a part of our sanctifying it?*

A. Yes.

Q. *What kind of rest must it be? a meer civil rest?*

A. No.

Q. *Or a meer carnal and bodily rest, such as the Oxe and the Ass must have on the Sabbath?*

A. No.

Q. *What*

Q. What rest then ?

A. An holy rest.

Q. How long must this be ?

A. All that day.

Q. From what must we rest ? from spiritual employments and recreations ?

A. No.

Q. From what then ?

A. From worldly employments and recreations ?

Q. May we not do our own work upon the Sabbath day ?

A. No.

Q. Nor follow our own sports and pastimes, nor spend the time in our ease and sloth ?

A. No.

Q. From what worldly employments and recreations must we rest ? from such as are sinful in themselves, and unlawful at any time ?

A. Yes.

Q. And not only from such, but even from those that are lawful at other times ?

A. Yes.

Q. And how must we spend the time ?

A. In the exercise of Gods worship.

Q. May we spend it idly ?

A. No.

Q. In what exercise must we spend it ?

A. Both

A. Both in the publick and private exercises of Gods worship.

Q. May we stay at home, and spend our time in the Private Exercises of Gods Worship with the neglect of the Publick?

A. No.

Q. May we not rest satisfied in giving attendance on the publick worship, but must we also be careful at home in the Private?

A. Yes.

Q. May not worldly business be done in any Case upon the Sabbath day.

A. Yes.

Q. What works then may lawfully be done on the Sabbath day, besides the works of Piety.

A. The works of Necessity and Mercy.

Q. What do you call the works of Necessity?

A. Such as could not be done before, and cannot be deferred until after the Sabbath.

Q. May works of mercy be done upon the Sabbath day, such as visiting the sick, feeding our bodies, and our beast? &c.

A. Yes.

Q. And why is this Commandment delivered as to all in general, so especially to

governours of families? Is it because it is not enough for them to sanctifie the Sabbath themselves, but they must also look that it be strictly observed, in, and by their families, and because they are apt to hinder their households in and by business of their own?

A. Yes.

Q. 61. What is forbidden in the fourth Commandment?

A. The fourth Commandment forbiddeth the omission or careful performance of the duties required, and the prophaning the day by idleness, or doing that which is in it self sinful, or by unnecessary thoughts, words, or works, about worldly imployments or recreations.

Q. Doth it forbid the omission of the duties required?

A. Yes.

Q. What do you mean by the omission of them?

A. The leaving them undone.

Q. Doth it forbid the careless performance of the duties of the Sabbath?

A. Yes.

Q. And

Q. And the prophaning of the day?

A. Yes.

Q. How many ways may the Sabbath be prophaned?

A. Three.

1. By idleness:

2. By doing that which is in it self sinful.

3. By unnecessary thoughts, words, or works, about worldly imployments and recreations:

Q. May we not be idle upon the Sabbath day?

A. No.

Q. May we sleep and loiter away the time?

A. No.

Q. Is it prophaning the day by doing that which is in it self sinful?

A. Yes.

Q. Is it enough to forbear that which is sinful, though we do neglect that which is good?

A. No.

Q. Is it a prophanation of the Sabbath, to let our thoughts unnecessarily run upon worldly affairs?

A. Yes.

Q. Or to let our tongues run upon worldly business?

A. Yes.

Q. Or

Q. Or to set our hands to worldly employments?

A. Yes.

Q. Must we neither work nor play upon the Sabbath day?

A. No.

Q. But spend all the day in Gods special Service?

A. Yes.

Quest. 62. *What are the Reasons annexed to the Fourth Commandment?*

A. The reasons annexed to the fourth Commandment are, Gods allowing us six days of the week for our own employment, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath-day.

Q. Are there many reasons annexed to the fourth Commandment to enforce it?

A. Yes.

Q. How many are there?

A. Four, viz.

1. Gods allowing us six days of the week for our own employment.
2. His challenging an especial propriety in the seventh.

3. His

3. His own example.

4. His blessing the Sabbath day.

Q. Hath God allowed us any days in the week?

A. Yes.

Q. What hath be allowed them to us for?

A. For our own employments.

Q. Is it Gods will that every one should have some employment?

A. Yes.

Q. How many days hath God allowed us for our own employments?

A. Six.

Q. And is it his will that men should ordinarily spend the six days of the week in their employments?

A. Yes.

Q. And is this a reason why we should not cut short Gods allowance of one day for his work, because he hath allowed six times as much for ours?

A. Yes.

Q. In which words of the Commandment is this reason hinted, of Gods allowing of us six days of the week for our own employment?

A. In these words, [Six days shalt thou labour and do all thy work.]

H

Q. Must

Q. Must we dispatch all our work upon the six days, that we may have nothing to hinder us upon the Lords day?

A. Yes.

Q. In which words doth God challenge a special propriety in the seventh day?

A. In these words, [but the seventh day is the Sabbath of the Lord thy God.]

Q. In which words is Gods own example urged, as a reason why we should work six days, and keep holy the seventh?

A. In these words, [for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day.]

Q. In which words is Gods blessing the Sabbath day hinted, as a reason why we should keep it?

A. In these words, [wherefore the Lord blessed the seventh day, and hallowed it.]

Q. Hath God then blessed the Sabbath-day, and appointed it to be a means of blessing unto us?

A. Yes.

Q. Doth God require us to [Remember] the Sabbath-day, as a means for the keeping of it holy?

A. Yes.

Q. Are we apt to forget it?

A. Yes.

A. Yes.

Q. And cannot we duly sanctifie it without we remember it before hand, to prepare for it, and conveniently to dispatch our worldly business in season out of the way?

A. No.

Q. 63. Which is the fifth Commandment?

A. The fifth Commandment is, [Honour thy father and thy mother, that thy days may be long upon the Land which the Lord thy God giveth thee].

Q. 64. What is required in the fifth Commandment?

A. The fifth Commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations, as superiors, inferiors, or equals.

Q. Are all sorts of Relations comprehended under the words [Father and Mother] in the fifth Commandment?

A. Yes.

Q. And all sorts of duties in the word [Honour]?

A. Yes.

Q. What doth this Commandment require with reverence to our Relations ?

A. Preserving the honour, and performing the duty belonging to them.

Q. How many sorts of Relations be there ?

A. Three, Superiors, Inferiors, and Equals.

Q. What do you mean by Superiors ?

A. Such as are any way above us, whether in Family, Church, or State.

Q. Are all that are above us, whether in Power, or Wealth, or age, or gifts, Superiors ?

A. Yes.

Q. Doth this Commandment require reverence, respect, submission, and obedience towards Parents, Masters, Husbands, Magistrates, Ministers, &c. as being Superiors ?

A. Yes.

Q. What do you mean by Inferiors ?

A. Such as are below us in Gifts, Place, Estate, or otherwise.

Q. Are Subjects, Wives, Children, Servants, Hearers, the Poor, the weak in grace or knowledge, comprehended under the name of Inferiors ?

A. Yes.

Q. And must their Superiors be careful in performing their duties towards them ;

them; by caring for their bodies and souls, governing them with meekness and gentleness, correcting and reprovng with moderation and wisdom?

A. Yes.

Q. Are there duties to be performed to our equals?

A. Yes.

Q. May we slight them, and carry our selves scornfully towards them?

A. No.

Q. Doth this Command require kindness and affableness towards our Equals, readiness to yield to them, and prefer them before our selves?

A. Yes.

Q. 65. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbideth the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their severall places and relations.

Q. Doth it forbid the neglecting our duty to our relations?

A. Yes.

Q. And the doing any thing against it?

A. Yes.

Q. May we disgrace or despise our superiours, or speak evil of them, or carry our selves irreverently towards them, or oppose and resist them?

A. No.

Q. May we despise and slight our inferiours, or be rigorous towards them, and careless of their spiritual or temporal good?

A. No.

Q. Is it a sin to neglect to instruct them, correct them, and keep them under government, or to neglect to encourage and countenance them when they do well?

A. Yes.

Q. May we be discourteous, or envious towards our equals, or usurp over them, or rigorously stand upon our terms with them?

A. No.

Q. 66. What is the reason annexed to the fifth Commandment?

A. The Reason annexed to the fifth Commandment, is a promise of long life and prosperity, (as far as it shall serve for Gods glory, and their own good) to all such as keep this Commandment.

Q. Is there any reason annexed, or joined to the fifth Commandment?

A. Yes.

A. Yes.

Q. What is the reason ?

A. A promise of long life and prosperity.

Q. How far forth are these (and other temporal) mercies promised ?

A. As far as they shall serve for Gods glory, and our own good.

Q. To whom is long life and prosperity promised ?

A. To all such as keep this Commandment.

Q. 67. Which is the sixth Commandment ?

A. The sixth Commandment is, [Thou shalt not kill].

Q. 68. What is required in the sixth Commandment ?

A. The sixth Commandment requireth all lawful endeavours to preserve our own life and the life of others.

Q. Doth the sixth Commandment concern the life of our selves and others ?

A. Yes.

Q. Doth it only forbid us to take away mans life ?

A. No.

Q. Doth it require us also to use endeavours to preserve it ?

A. Yes.

Q. *Whose life doth it require us to use endeavours to preserve?*

A. Our own life, and the life of others.

Q. *May we then endeavour by any means whatsoever to preserve our own or others lives?*

A. No.

Q. *What kind of endeavours then must we use?*

A. Lawful endeavours.

Q. *What must we use [All] lawful means and endeavours?*

A. Yes.

Q. *May we not use unlawful means though our lives did hang upon it?*

A. No.

Q. *Are there here required all the means and helps to preserve the life of man?*

A. Yes.

Q. *Is temperance in meat, drink, sleep, labour, recreations, and all other things here required, because this is a means to preserve our own life?*

A. Yes.

Q. *Is contentedness, peaceableness, patience, meekness, readiness to forgive injuries, required in this Commandment, because these are means to preserve the life of others, as well as our own?*

A. Yes.

A. Yes.

Q. 69. *What is forbidden in the sixth Commandment?*

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.

Q. *Whose lives doth it forbid us to take away?*

A. Our own or our neighbours.

Q. *Doth it forbid the taking away the life of our neighbour in any case whatsoever?*

A. No.

Q. *How then doth it forbid us to take away our Neighbours life?*

A. Unjustly.

Q. *May there be a just cause of taking away our Neighbours life, as in executing a Malefactor at the command of a Magistrate, or in a lawful war, or upon the necessary defence of our selves?*

A. Yes.

Q. *Doth it forbid only the direct taking away of our own, or our Neighbours life?*

A. No.

Q. *What else doth it forbid?*

A. Whatsoever tendeth thereunto.

Q. Is

Q. Is all kind of intemperance here forbidden, and all carking care, and excessive passions, because these do tend to take away our own life ?

A. Yes.

Q. And is hatred, and envy against others, and rash anger, strife, quarrelling, contention, and desire of revenge, here forbidden, because they do tend to the taking away of our neighbours life, as well as our own ?

A. Yes.

Q. 70. Which is the seventh Commandment ?

A. The seventh Commandment is, [Thou shalt not commit Adultery].

Q. 71. What is required in the seventh Commandment ?

A. The seventh Commandment requireth the preservation of our own and our neighbours chastity in heart, speech and behaviour.

Q. Doth the seventh Commandment concern the chastity of our selves and others ?

A. Yes.

Q. Doth it only forbid the taking away of chastity ?

A. No.

A. No.

Q. Doth it require us to preserve it?

A. Yes.

Q. Whose chastity doth it require the preservation of?

A. Of our own, and our Neighbours.

Q. Wherein doth it require us to preserve our own and our Neighbours chastity?

A. In heart, speech, and behaviour.

Q. Must our words, and behaviour be chaste?

A. Yes.

Q. And must our hearts, thoughts, and desires be kept chaste?

A. Yes.

Q. And doth this Commandment require us to use the means to preserve our own and others chastity?

A. Yes.

Q. Are watchfulness over our eyes, and all our senses, and temperance, prayer, diligence in our callings, modesty, both in married and unmarried, and avoiding all temptations to, and occasions of uncleanness required here, because they are means to preserve our own, and others chastity?

A. Yes.

Q. 72. What is forbidden in the seventh Commandment.

A. The seventh Commandment forbiddeth all unchast thoughts, words, and actions.

Q. Are all sorts and degrees of uncleanness forbidden here; under the name of adultery in this Commandment?

A. Yes.

Q. Is it a sin to use any dalliance, wanton looks, or any unchast behaviour?

A. Yes.

Q. Is it a sin to use any unchast words, corrupt communications, and filthy songs?

A. Yes.

Q. May we not give entertainment so much as to an unchast thought, without breaking this Commandment?

A. No.

Q. Doth it forbid self-pollution, and secret wantonness with our selves, and corrupting our own chastity?

A. Yes.

Q. And all desires and attempts to corrupt others chastity?

A. Yes.

*Q. Are all provocations to uncleanness, as filthy Pictures, mixed dancings, keep-
ing*

ing company with filthy talkers, idleness, gluttony, drunkenness, light and impudent carriage, forbidden in this commandment?

A. Yes.

Q. 73. Which is the eighth Commandment?

A. The eighth Commandment is, [Thou shalt not steal].

Q. 74. What is required in the eighth Commandment?

A. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of our selves and others.

Q. What doth the eighth Commandment concern?

A. The wealth of our selves and others.

Q. Doth it only forbid the wronging and prejudicing of our Neighbours, and of our own estate and wealth?

A. No.

Q. Doth it also require us to procure and further it?

A. Yes.

Q. Doth this Commandment bind us to use the means of Procuring, Preserving, and

and furthering our own estates, as for example, to be frugal and thrifty in our expences, to have a Calling, to be diligent in our labours, and careful, as far as we may, to secure our estates ?

A. Yes.

Q. Are we to use the means to procure and further our Neighbours wealth and outward estate, by justice in our dealings, faithfulness in our trusts, making restitution where we have done wrong, giving and lending according to others necessity and our own ability, and otherwise helping of our Neighbours ?

A. Yes.

Q. May we use any unlawful means, as lying and deceit, to procure and further our wealth and outward estate ?

A. No.

Q. Doth this Commandment require only the use of lawful endeavours ?

A. Yes.

Q. 75. What is forbidden in the eighth Commandment ?

A. The eighth Commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbours wealth or outward estate.

Q. Doth

Q. Doth it forbid not only stealing, but whatever else may unjustly hinder our own and our neighbours wealth?

A. Yes.

Q. Doth it forbid nothing but what doth binder us, or others, unjustly?

A. No.

Q. Doth it forbid prodigality, idleness, wastfulness in gaming, and company-keeping, riot, carelesness, living above our estates, because these do binder our own wealth, and outward estates?

A. Yes.

Q. Doth it forbid oppression, and false weight, false measures, corrupting, and adulterating of wares, and all fraudulent and deceitful dealing, and injustice, because these do binder the wealth and outward estate of others?

A. Yes.

Q. 76. Which is the ninth Commandment?

A. The ninth Commandment is [Thou shalt not bear false witness against thy neighbour.]

Q. 77. What is required in the ninth Commandment?

A. The

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man, and of our own, and our neighbours good name, especially in witness-bearing.

Q. What doth the ninth Commandment concern?

A. The good name of our selves and others.

Q. Is all that is prejudicial to our own good name, and our Neighbours, forbidden in this Commandment?

A. Yes.

Q. Is all that is helpful to procure and further our own and our neighbours good name here required?

A. Yes.

Q. Are we required here to maintain the Truth?

A. Yes.

Q. And not only maintain it, but also promote it?

A. Yes.

Q. Where is the truth especially to be maintained?

A. In witness-bearing.

Q. Doth this Commandment require us to use the means for the manifesting of truth, by appearing, and standing for it, and speaking it fully and clearly, when we are called,
and

and by a careful keeping of our promises?

A. Yes.

Q. Is the defending of our innocency, and practising whatsoever is lovely, and of good report, here required, because these are means to maintain and promote our own good name?

A. Yes.

Q. And is the covering of others failings, defending their names, commending what is praise-worthy in them, requisite to believe any good we see in them, or bear of concerning them, & required in the ninth Command, in as far, and because these are means to maintain and promote our neighbours good name?

A. Yes.

Q. 78. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth; or injurious to our own, or our neighbours good name.

Q. What Commandment forbiddeth that which is prejudicial to the truth?

A. The ninth.

Q. What do you mean by that which is prejudicial to the truth?

A. That which doth wrong the truth, or hinder the knowing of it.

Q. Is lying then, or speaking falsely, equivocating, or speaking doubtfully, to the wronging of truth, or justice, and the perverting, and undue concealing of the truth here forbidden, because these are are prejudicial to the truth, and hinder its being known?

A. Yes.

Q. May we not lye for our own advantage, or to cover our faults, or for good ends?

A. No.

Q. Is all truth to be spoken at all times?

A. No.

Q. May untruths be spoken at any time?

A. No.

Q. Doth this Commandment forbid whatsoever is injurious to our own good name?

A. Y's,

Q. What do you mean by being injurious to our good name?

A. That which doth hurt, or wrong our good name.

Q. May we lay our selves open to contempt, and give occasion unto others to despise us?

A. No.

Q. Must we avoid the appearance of evil in things that be of an evil report?

A. Yes.

Q. May

Q. May we speak or do that which is injurious to our neighbours good name ?

A. No.

Q. Is it forbidden in this Commandment, causlessly to entertain jealousies, and evil surmises of others; to speak evil of them behind their backs, to receive or spread evil reports of them, to carry tales, or countenance and hearken to tale-bearers ?

A. Yes.

Q. And to rail at, and revile others, and put misconstructions upon their carriage and actions, and to scoff at them ?

A. Yes.

Q. May we rejoice in their falls, and aggravate their sins, extenuate their graces, and lessen their praises ?

A. No.

Q. And are all these forbidden, because they do hinder our neighbours good name ?

A. Yes.

Q. 79. Which is the tenth Commandment ?

A. The tenth Commandment is, [Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours].

Q. 80. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

Q. What frame of spirit doth the tenth Commandment require us to have, with reference to our own condition?

A. Contentment.

Q. What degree of contentment?

A. Full contentment.

Q. What frame of spirit doth it require us to have with reference to our neighbour?

A. A right and charitable frame of spirit.

Q. Towards himself only?

A. Towards him, and all that is his.

Q. What is that right and charitable frame of spirit towards our neighbours? Is it to think no evil of them, (without manifest cause) and to wish no evil to them, and to rejoice in their joy, and mourn in their affliction?

A. Yes.

Q. In what Commandment is contentment with our own condition, and a sympathizing, or fellow-feeling with our neighbour in his condition, required?

A. In

A. In the tenth.

Q. 81. *What is forbidden in the tenth Commandment?*

A. The tenth Commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

Q. *What sin is here forbidden touching our own condition?*

A. Discontentment.

Q. *And what is forbidden touching our neighbours condition?*

A. Envy.

Q. *What is envy?*

A. Grieving at the good of our neighbour.

Q. *May we grieve and grudge at their honour, riches, preferment, esteem, and applause?*

A. No.

Q. *Or at their eminency above us in gifts, or graces, or precedency before us, secretly wishing that they stood out of our light?*

A. No.

Q. *Is it a sin then inwardly to rejoice in their disgrace, or suppress their deserved commendation, or envy their worth, because they are not of our party, and persons?*

A. Yes.

Q. *What sin against our neighbour, besides envy, is forbidden in this Commandment?*

A. All inordinate motions and affections to any thing that is his.

Q. *What do you mean by inordinate motions?*

A. Such as are not ordered rightly according to the rule.

Q. *What special evil motion of the mind is here forbidden?*

A. Coveting.

Q. *What is it to covet?*

A. Unlawfully to desire that which is not our own.

Q. *What must we not covet?*

A. Any thing that is our neighbours.

Q. 80. *Is any man ab'e perfectly to keep the Commandments of God?*

A. No meer man since the fall, is able in this life, perfectly to keep the Commandments of God, but doth daily break them in thought, word, and deed.

Q. *Was Adam able perfectly to keep the Commandments of God before the fall?*

A. Yes.

Q. *Is man able perfectly to keep them now?*

A. No.

A. No.

Q. How long hath man been rendred unable perfectly to keep the Commandment of God?

A. Since the fall.

Q. Christ was a man, and was not he able perfectly to keep the Commandments of God though since the fall?

A. He was not a meer man.

Q. What do you mean by meer man?

A. One that is only a man.

Q. Is Christ not a meer man then, but God as well as man?

A. Yes

Q. Shall we be able to keep Gods Commandments perfectly after this life, if we get to heaven?

A. Yes.

Q. When then is man able perfectly to keep them?

A. In this life.

Q. May not we keep them sincerely in this life?

A. Yes.

Q. How cannot we keep them then in this life?

A. Not perfectly.

Q. Do we break Gods Commandments?

A. Yes.

Q. What, daily, and continually?

I +

A. Yes.

A. Yes.

Q. In what ?

A. In thought, word, and deed.

Q. 82. Are all transgressions of the Law equally heinous ?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. What do you mean by more heinous ?

A. More grievous, and more offensive in the sight of God.

Q. How many ways may some sins be more grievous and heinous than others ?

A. Two ways, viz.

1. Of themselves, and of their own nature.

2. By reason of their aggravations.

Q. What do you mean by aggravations ?

A. Such circumstances as do make a sin to be greater then without them it were.

Q. Do sins grow greater then of themselves, they were by their aggravating, or heightning circumstances : as for example, from the time when, the place where, the manner

ner in which, the means by which, the reason why, the person by whom, the person against whom they are committed?

A. Yes.

Q. And are some sins of themselves, or in their own nature more heinous than others? As the biggest sins against the First Table more heinous than the biggest against the Second Table?

A. Yes.

Q. And wilful sins more heinous then sins of infirmity; sins against knowledg, then those of ignoranc; sins ripened into action, then sins begun in the thoughts; and sins of custom and deliberation, then those committed through some sudden passion and instant force of temptation?

A. Yes.

Qu. 82. What doth every sin deserve?

A. Every sin deserveth Gods wrath and curse, both in this life, and that which is to come.

Q. What is it that deserveth Gods wrath and curse?

A. Sin.

Q. What sin?

A. Every.

A. Every sin.

Q. What the least sin ?

A. Yes.

Q. What an evil thought, or an idle word ?

A. Yes.

Q. What is the just deserts of the least sin ?

A. Gods wrath and curse.

Q. When doth sin deserve Gods wrath and curse to be inflicted on man ?

A. Both in this life, and that which is to come.

Q. 83. What doth God require of us that we may escape his wrath and curse, due to us for sin ?

A. To escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of Redemption.

Q. Is Gods wrath and curse due to us ?

A. Yes.

Q. For what ?

A. For sin.

Q. Is there any way to escape this wrath and curse ?

A. Y s.

A. Yes.

Q. Is there any thing required on our part to escape them ?

A. Yes.

Q. What ?

A. Faith, Repentance, and a diligent use of means.

Q. And doth he require repentance as well as Faith of us, or hath Christ repented and believed for us ?

A. He requireth them of us.

Q. Who communicates to us the benefits of redemption ?

A. Christ.

Q. What do you mean by communicating them to us ?

A. Conveying them, or imparting them to us ?

Q. Doth he communicate or convey his benefits by means, or without means ?

A. By means.

Q. Doth he make use of any outward means to communicate or convey his benefits to us ?

A. Yes.

Q. What benefits doth he by these means convey unto us ?

A. The benefits of redemption.

Q. And cannot we escape without the use of these means ?

A. No.

A. No.

Q. *What kind of use must we make of these means?*

A. A diligent use.

Q. *May we neglect them and yet escape?*

A. No.

Q. *Or will a careless use of them be enough?*

A. No.

Q. *Why doth God require of us Faith, and Repentance, and the diligent use of the outward means?*

A. That we may escape his wrath and curse due to us for sin.

Q. 84. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel.

Q. *In whom must our Faith be?*

A. In Jesus Christ.

Q. *Is Faith in Christ a common or a saving grace?*

A. A saving grace.

Q. *What do we do by Faith?*

A. Thereby we receive and rest upon Christ.

Q. *What do we receive by Faith only the benefits of Christ?*

A. No.

A. No.

Q. What, himself?

A. Yes.

Q. And doth faith rest upon Christ?

A. Yes.

Q. Upon any other besides Christ?

A. No.

Q. Or upon any other together with Christ?

A. No.

Q. Doth it receive and rest upon him alone?

A. Yes.

Q. For what doth Faith receive and rest upon Christ alone?

A. For salvation.

Q. Is Faith only the believing that Christ died for sinners?

A. No.

Q. Or is it the believing that he died in particular for me to save me?

A. No.

Q. Is it the receiving and resting upon Christ alone for salvation?

A. Yes.

Q. Is Christ offered to us?

A. Yes.

Q. Where?

A. In the Gospel.

Q. And doth true faith take or receive an offered Christ?

A. Yes.

A. Yes.

Q. *How doth it take him ?*

A. As he is offered in the Gospel.

Q. *Is Christ offered to us in the Gospel as our King, Priest, and Prophet ?*

A. Yes.

Q. *And is it not true faith, except we thus take Christ, as he is offered ?*

A. No.

Q. *Doth faith enable us to take Christ as a King, to be ruled by him alone ?*

A. Yes.

Q. *And as a Priest, to be saved by him alone ?*

A. Yes.

Q. *And as a Prophet, to be guided by him alone ?*

A. Yes.

Q. *And have not they true faith that do not take Christ in all these respects ?*

A. No.

Q. 85. *What is Repentance unto life ?*

A. Repentance unto life is a saving grace, whereby a sinner out of the true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God, with

with full purpose of, and endeavour after new obedience.

Q. What repentance is here described?

A. Repentance unto life.

Q. Why is it called Repentance unto life?

A. Because God hath promised us life upon our repentance.

Q. What do we in repentance turn from?

A. From sin.

Q. What do we turn unto?

A. Unto God.

Q. Doth it turn the heart?

A. Yes.

Q. And doth it turn the life?

A. Yes.

Q. And doth true repentance chiefly lie in our turning from sin unto God both in heart and life?

A. Yes.

Q. How doth the penitent turn from sin unto God?

A. With grief for, and hatred of it.

Q. Is there never true repentance without real grief for sin?

A. No.

Q. Is it not true repentance to forbear sin out of fear, except there be also an hatred of it?

A. No.

Q. Whence doth this grief for, and hatred

hated of sin arise in the sinner ?

A. Out of the true sight of sin, and apprehension of the mercy of God in Christ.

Q. Can there be no true repentance without a true sight and discovery of sin ?

A. No.

Q. Will it be despair and not repentance, except with the sight of sin there be an apprehension (at least of a possibility) of mercy ?

A. Yes.

Q. In and through whom doth the Penitent sinner apprehend some hope of mercy ?

A. In, and through Christ.

Q. Doth he see any hope in himself, his own duties and deservings ?

A. No.

Q. What purposes doth true Repentance make the sinner to take up ?

A. A purpose of new obedience.

Q. Will true Repentance stand with a purpose to go on in sin ?

A. No.

Q. Doth it always bring forth a purpose of new Obedience ?

A. Yes.

Q. Doth it bring forth a wavering, and unsettled purpose only ?

A. No.

Q. What

Q. What purpose then ?

A. A full purpose.

Q. And is it an idle and ineffectual purpose ?

A. No.

Q. What is this sincere purpose of obedience joined with ?

A. Endeavour after it.

Q. 83. What are the outward means whereby Christ communiceth to us the benefits of Redemption ?

A. The outward and ordinary means whereby Christ communiceth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments and Prayer, all which are made effectual to the Elect for salvation.

Q. Are Christs Ordinances the means whereby he communicates to us the benefits of Redemption ?

A. Yes.

Q. What do you mean by Christs Ordinances ?

A. The means or ways of worship ordained by him.

Q. What are the special Ordinances whereby he communicates to us his benefits ?

K

A. The

A. The Word, Sacraments, and Prayer

Q. What kind of means are these?

A. The outward and ordinary means.

Q. May Christ extraordinarily make use of other means, when men are not capable of receiving benefits by these means?

A. Yes.

Q. May men ordinarily expect salvation without the use of these means?

A. No.

Q. Are there any other inward means besides that which Christ doth make use of?

A. Yes.

Q. To whom are these means made effectual?

A. To the Elect.

Q. What are these means rightly used effectual to them for?

A. For Salvation.

Q. 87. How is the Word made effectual to Salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation.

Q. W 00

Q. *Who is it that makes the Word effectual to salvation?*

A. The Spirit of God.

Q. *In what kind of exercises of the word doth the spirit use to make it effectual?*

A. In the reading, but especially in the preaching of the word.

Q. *Will not the word be effectual without the working of the spirit?*

A. No.

Q. *How is it effectual to sinners?*

A. To convince and convert them.

Q. *What do you mean by convincing of them?*

A. Giving them a lively sight and sense of their sins and misery.

Q. *What do you mean by converting of them?*

A. Turning them from sin unto God.

Q. *How is it made effectual to the Saints?*

A. To build them up.

Q. *What do you mean by building them up?*

A. A furthering, strengthening, and encreasing them.

Q. *Wherein doth the word build them up?*

A. In holiness and comfort.

Q. *To what doth the word thus build them up?*

A. To salvation.

Q. Through what means?

A. Through Faith.

Q. Will not the word profit us then, except it be mixed with Faith?

A. No.

Q. Is the conviction, conversion, sanctification, and consolation of sinners, the work of the Spirit, by the word, through faith?

A. Yes.

Q. 88. How is the Word to be read and heard, that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in your hearts and practise it in our lives.

Q. How must we attend upon the word?

A. With diligence, preparation, and prayer.

Q. Must we come diligently and frequently to the hearing and reading of it?

A. Yes.

Q. And must we observe it, and attend to it with diligence, when we do read or hear it?

A. Yes.

A. Yes.

Q. Will negligent, slight, and seldom attendance upon the word be sufficient?

A. No.

Q. Is prayer necessary to the making of the word effectual?

A. Yes.

Q. Do we not rightly attend upon the word, except we make preparation for it before we come?

A. No.

Q. What? must we pray before we come to it, and after we have been at it?

A. Yes.

Q. And how must we receive it?

A. With faith and love.

Q. What is it to receive the word with faith?

A. Soundly to believe the truth and goodness of it, and accept of both.

Q. What is it to receive it with love?

A. Lovingly and willingly to embrace it.

Q. What must we do with it, when we have received it?

A. Lay it up?

Q. Where, in our heads only?

A. In our hearts.

Q. Will it nothing avail us to at-

tend to it, receive it, and retain it, except we practise it in our lives ?

A. No.

Q. Will the word be effectual to our salvation if thus attended to and received, thus laid up and practised.

A. Yes.

Q. 89. How do the Sacraments become effectual means of salvation ?

A. The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Q. How do they not become effectual ?

A. Not from any virtue in them, or in him that doth administer them.

Q. Doth the efficacy of the Sacraments depend upon the goodness or badness of him that doth administer them ?

A. No.

Q. Is the efficacy of the Sacraments from themselves, or do they work upon the soul by their own nature ?

A. No.

A. No.

Q. By what do they become effectual?

A. Only by the blessing of Christ.

Q. How doth Christ bless the Sacrament that it may become effectual to us?

A. By the working of his Spirit.

Q. Are the Sacraments thus blessed, and made effectual unto all?

A. No.

Q. To whom then are they effectual?

A. To them that by faith receive them.

Q. Do not the Sacraments profit them that are in unbelief, and either have not, or use not Faith to receive them?

A. No.

Q. 90. What is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new Covenant are represented, sealed, and applied to believers.

Q. Is the Sacrament a civil Ordinance, or an holy Ordinance?

A. An holy Ordinance.

Q. By whom are the Sacraments instituted?

A. By Christ.

Q. What do you mean by being [instituted] by Christ ?

A. Appointed and ordained by Christ.

Q. What are the parts of a Sacrament ?

A. The sign, and the thing signified.

Q. What is the outward part of the Sacrament ?

A. The outward and sensible sign.

Q. Do the signs offer themselves to the senses ?

A. Yes.

Q. And offer the things signified to our Faith ?

A. Yes.

Q. Are they empty signs, & seals, and unprofitable ?

A. No.

Q. What do they signify and convey to us ?

A. Christ and the benefits of the New-Covenant.

Q. After what manner are Christ and the benefits of the New-Covenant shewed forth, and conveyed to us in the Sacraments ?

A. They are represented, sealed, and applied.

Q. Are the Sacraments then the Seals, or the confirming of the New Covenant ?

A. Yes.

A. Yes.

Q. Do we seal our covenant with God, and God his covenant with us at the Sacrament?

A. Yes.

Q. To whom are Christ, and the benefits of the new Covenant sealed, and applied?

A. To believers.

Q. To all believers?

A. Yes.

Q. And to none but believers?

A. No.

Q 91. Which are the Sacraments of the New Testament?

A. The Sacraments of the New Testament are Baptism and the Lords Supper.

Q. Were there other Sacraments under the old Testament, as Circumcision, and the Passover.

A. Yes.

Q. Do these remain in use now?

A. No.

Q. What Sacraments hath Christ appointed under the New Testament in the room of these?

A. Baptism, and the Lords Supper.

Q. Are there no other Sacraments but these two?

A. No.

A. No.

Q. 92. *What is Baptism?*

A. Baptism is a Sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords.

Q. *What kind of Ordinance is Baptism?*

A. A Sacrament.

Q. *What is the Elemental sign in Baptism?*

A. Water.

Q. *What is the Ceremonial sign?*

A. Washing, or application of the water?

Q. *In whose name is the person baptized to be washed with water?*

A. In the Name of the Father, and of the Son, and of the Holy Ghost.

Q. *What do you mean by baptizing [in the Name] of the Father, Son, and Holy Ghost?*

A. In the authority, and into the faith, profession, and obedience of Father, Son, and Holy Ghost.

Q. *What is signified, sealed, and entra-*

ged to, as to be done on Gods part in Baptism?

A. Our ingrafting into Christ, and being made partakers of the benefits, of the Covenant of Grace.

Q. *What is sealed to on our part in Baptism, or what do we engage to?*

A. To be the Lords.

Q. *Are our ingrafting into Christ, partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords, signified and sealed to in Baptism?*

A. Yes.

Q. 93. To whom is Baptism to be administred?

A. Baptism is not to be administred to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him, but the infants of such as are members of the visible Church are to be baptized.

Q. *To whom is Baptism not to be administred?*

A. Not to any that are out of the visible Church.

Q. *Till when is it not to be administred to such?*

A. Not till they profess their faith in Christ, and obedience to him.

Q. *What*

Q. What kind of profession must such make then before they be baptized?

A. Of faith in Christ, and obedience to him.

Q. May infants be baptized?

A. Yes.

Q. What all infants whatever?

A. No.

Q. Whose infants then?

A. The infants of such as are members of the visible Church.

Q. 94. What is the Lords Supper?

A. The Lords Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Christs appointment, his death is shewed forth; and the worthy receivers are not after a corporal and carnal manner, but by faith, made partakers of his Body and Blood, with all his benefits to their spiritual nourishment and growth in grace.

Q. What kind of Ordinance is the Lords Supper?

A. A Sacrament.

Q. What are the Elemental signs in the Lords Supper?

A. Bread

A. Bread and Wine.

Q. What are the Ceremonial signs?

A. Breaking the Bread, giving, and receiving the Bread and Wine.

Q. What is signified by the Bread?

A. The Body of Christ.

Q. What by the Wine?

A. The Blood of Christ.

Q. What by the giving of the Bread and Wine?

A. Gods giving all Christ to us.

Q. What by our receiving?

A. Our taking All of Christ.

Q. What by breaking of the Bread?

A. Christ being broken, bruised, and tormented for us.

Q. Why are the Bread and Wine given apart, and not together?

A. To shew forth Christs death in the parring his blood from his body.

Q. What are we made partakers of in the Supper?

A. Christs body and blood, with all his benefits.

Q. How are we not partakers of his Body and Blood?

A. Not after a corporal and carnal manner.

Q. How are we partakers?

A. By Faith.

Q. Who

Q. Who are made partakers of Christs body and blood?

A. The worthy receivers.

Q. What do you mean by worthy receivers?

A. Such as are in some measure qualified, fitted, and prepared for receiving.

Q. To what end are we here made partakers of Christs body and blood?

A. To our spiritual nourishment and growth in Grace.

Q. 95. What is required in the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves, of their knowledge, to discern the Lords body, of their faith to feed upon him, of their repentance, love, and new obedience, lest coming unworthily, they eat and drink judgment to themselves.

Q. What is the great duty of those that are to come to the Lords Supper?

A. To examine themselves.

Q. How many things must they examine themselves about?

A. Five,

A. Five, viz. 1. Knowledg. 2. Faith.
3. Love. 4. Repentance. 5. New Obedi-
ence.

Q. Must every one that cometh to the
Lords Supper have knowledg:

A. Ycs.

Q. And examine himself of his know-
ledg?

A. Yes.

Q. Why is knowledg necessary?

A. To discern the Lords body.

Q. Are all persons that are grossly igno-
rant unworthy receivers.

A. Yes.

Q. And do such eat and drink damnation
to themselves?

A. Yes.

Q. Cannot a man be a worthy receiver
without faith?

A. No.

Q. And must he examine himself in his
faith?

A. Yes.

Q. Why is faith necessary?

A. To feed upon Christ.

Q. Whom do we feed on in the Lords
Supper?

A. On Christ.

Q. By what?

A. By faith.

Q. Must

Q. Must we have love as well as faith: love to God, and love to the brethren, if we would worthily partake of the Lords Supper?

A. Yes.

Q. And is the having and trying of repentance, and new obedience, necessary to worthy receiving?

A. Yes.

Q. Is there any danger if we come unworthily?

A. Yes.

Q. What is the danger?

A. We should eat and drink damnation to our selves.

Q. Are all that come to the Sacraments without faith, love, repentance, and new obedience, unworthy receivers; that eat and drink their own damnation?

A. Yes.

Q. 96. What is Prayer?

A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the Name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Q. Do we offer up any thing to God in Prayer?

A. Yes.

Q. What

Q. *What, our words only?*

A. No.

Q. *What then?*

A. Our desires.

Q. *Is it prayer to repeat a few lifeless words, when our hearts and desires are not offered up?*

A. No.

Q. *To whom must we offer up our desires in Prayer?*

A. To God.

Q. *To none but God?*

A. No.

Q. *For what must we pray?*

A. For things agreeable to Gods will.

Q. *What to his revealed will?*

A. Yes.

Q. *Is not Gods secret will the rule of our Prayer?*

A. No.

Q. *In whose Name must we pray?*

A. In the name of Christ.

Q. *What is it to pray in the Name of Christ?*

A. To pray at his command, depending on his strength for assistance, and on his merits and intercession for acceptance.

Q. *What must our desires to God be joined with?*

A. Confession of our sins.

L

Q. *And*

Q. And what else ?

A. Thankful acknowledgment of his mercies.

Q. How many parts are there then of Prayer ?

A. Three ; Confession, Petition, and Thanksgiving.

Q. And how many things are there as the matter of these ?

A. Three ; our sins, wants, and mercies.

Q. Which of these is the matter of Confession ?

A. Our sins.

Q. Which of Petition ?

A. Our desires and wants.

Q. Which of Thanksgiving.

A. Our mercies.

Q. 97. What rule hath God given for our direction in Prayer ?

A. The whole word of God is of use to direct us in Prayer ; but the special rule of direction is, that form of Prayer which Christ taught his Disciples, commonly called the Lords Prayer.

Q. What is our general rule for our direction in Prayer ?

A. The whole word of God.

Q. What is the special rule ?

A. The

A. The Lords Prayer.

Q. Of what special use is the Lords Prayer?

A. To direct us in Prayer.

Q. 98. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer [which is, *Our Father which art in heaven*] teacheth us, to draw near to God with all holy reverence and confidence, as children to a father able and ready to help us, and that we should pray with and for others.

Q. How many parts be there of the Lords Prayer?

Three; viz. The Preface, six Petitions, and the Conclusion.

Q. Which is the Preface?

A. Our Father which art in heaven.

Q. How must we draw nigh to God in Prayer?

A. As children to a Father.

Q. How is that?

A. With Reverence and Confidence.

Q. Must we come to God with all holy reverence and confidence, because he is our heavenly Father?

A. Yes.

Q. What ground have we for our confidence ?

A. Because he is a Father able and ready to help us.

Q. Why do we say [our Father] and not [my Father] ? what doth this teach us ?

A. That we should not only pray by our selves, and for our selves, but with and for others.

Q. Must we pray for others then ?

A. Yes.

Q. For whom must we pray ? for all ?

A. Yes, except those that have sinned the sin unto death.

Q. What for our enemies ?

A. Yes.

Q. And especially for the Church of God, for our Magistrates, Ministers, and those that we are most related and engaged to, or desired to pray for ?

A. Yes.

Q. 99. What do we pray for in the first Petition ?

A. In the first Petition [which is, *Hallowed be thy name*] we pray, that God would enable us and others, to glorifie him
in

in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

Q. Which is the first Petition?

A. Hallowed be thy Name.

Q. What do you mean by the [Name] of God?

A. Any thing whereby he maketh himself known.

Q. What do you mean by [Hallowed] be thy Name?

A. Let thy name be sanctified, or glorified.

Q. Are we here then to bewail the dishonour that we have brought to Gods name by our self-seeking, and other sins, whereby we have robbed him of, and obscured his glory?

A. Yes.

Q. Do we pray that he would enable others too, as well as our selves?

A. Yes.

Q. How do we here desire God to dispose of all things in the world?

A. To his own glory.

Q. Is this the first and principal thing that we should seek in our prayers, that Gods name may be hallowed, or sanctified, and glorified.

A. Yes.

Q. What, that his works may be magnified, and his word glorified, his worship observed, and all his attributes and excellencies highly honoured, commended, adored, and admired by us, and all his creatures.

A. Yes.

Q. 100. What do we pray for in the second Petition ?

A. In the second Petition [which is, Thy Kingdom come] we pray, that Satans Kingdom may be destroyed, and that the Kingdom of Grace may be advanced, our selves and others brought into it, and kept in it, and that the Kingdom of Glory may be hastened.

Q. Which is the second Petition ?

A. Thy Kingdom come.

Q. Whose Kingdom do we here pray against ?

A. The Kingdom of Satan.

Q. Whose Kingdom do we pray for ?

A. The Kingdom of Christ.

Q. What do we pray for with reference to Satans Kingdom ?

A. That it may be destroyed.

Q. Do we here pray that our sins may be mortified,

mortified, in the prevalency whereof Satans Kingdom stands?

A. Yes.

Q. *How manifold is the Kingdom of Christ?*

A. Two-fold: The Kingdom of Grace; and the Kingdom of Glory.

Q. *What do we pray for with reference to the Kingdom of Glory?*

A. That it may be hastened.

Q. *What do we pray for with reference to the Kingdom of Grace?*

A. That it may be advanced.

Q. *How?*

A. By our selves, and others, being brought into it, and kept in it.

Q. *Are we naturally the subjects of Satans Kingdom?*

A. Yes.

Q. *And is this here to be acknowledged by us?*

A. Yes.

Q. *And are we to pray that we may be brought into, and made real subjects of Christs Kingdom, and that not only of his more general Kingdom, the visible Church, but his more special Kingdom, the Church invisible?*

A. Yes.

Q. Must we pray here that the Gospel may be propagated among those that know it not, and prosperously succeed among those that know it, that so others may be brought into, and kept in it, as well as our selves?

A. Yes.

Q. 101. What do we pray for in the third Petition?

A. In the third Petition, [which is, Thy will be done on earth as it is in heaven] we pray, that God would make us able and willing to know, obey, & submit to his will in all things, as the Angels do in heaven.

Q. Which is the third Petition?

A. Thy will be done.

Q. What do we pray here with reference to the will of God.

A. That we may know it, obey it, and submit to it.

Q. What do we pray for with reference to the will of his Precept?

A. That we may know and obey it.

Q. And for what with reference to the will of his Providence?

A. That we may submit to it.

Q. Wherein are we to obey and submit?

A. In all things.

Q. Are we naturally ignorant of his will?

A. Yes.

Q. And

Q. And neither able, nor willing to know it?

A. No.

Q. Are we naturally contrary to his will, and unwilling as well as unable to obey or submit to it, though we did know it?

A. Yes.

Q. And are we to acknowledg this in our prayers?

A. Yes.

Q. How may we come to know, obey, and submit to his will?

A. By his grace.

Q. How doth grace qualifie us for the knowing, obeying, submitting to his will?

A. It makes us both able and willing.

Q. After what pattern must we obey and submit to the will of God?

A. As the Angels do in heaven.

Q. What, universally, chearfully, constantly, zealously, as they do?

A. Yes.

Q. 102. What do we pray for in the fourth Petition.

A. In the fourth Petition, [which is, Give us this day our daily bread] we pray, that of Gods free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. Which

Q. Which is the fourth Petition ?

A. Give us this day our daily bread.

Q. What things do we pray for in this Petition ?

A. The good things of this life.

Q. Are these meant by our [daily bread] ?

A. Yes.

Q. What measure or proportion of them do we pray for ?

A. A competent portion.

Q. What do you mean by a competent portion ?

A. Such a portion of them as is sufficient and convenient for us.

Q. Can we deserve the good things of this life ?

A. No.

Q. Can we procure them by our own industry ?

A. No.

Q. How do we come to receive them then ?

A. Of Gods free gift.

Q. Do we acknowledg them to be Gods free gifts, when we say [Give us] our daily bread ?

A. Yes.

Q. What else do we pray for to enjoy with them ?

A. Gods blessing.

Q. Is

Q. Is it not sufficient that we have the things themselves, without we have his blessing with them?

A. No.

Q. Why do we say, Give us [this day] our daily bread? Is it to teach us not to care for to morrow, and to instruct us that we must pray daily?

A. Yes.

Q. And why do we pray for bread? Is this to teach us to moderate our affection to, and desires after earthly things; and not to desire above what may be sufficient for our comfort, and to be content if we have but Necessaries?

A. Yes.

Q. In what Petition do we pray for temporal things?

A. In the fourth.

Q. 103. What do we pray for in the fifth Petition?

A. In the fifth Petition, [which is, And forgive us our debts, as we forgive our debtors], we pray, that God for Christs sake would freely pardon all our sins, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. Which is the fifth Petition?

A. For

A. Forgive us our Debts, as we forgive our Debtors.

Q. What do you mean by our debts.

A. Our sins.

Q. Must we acknowledg our selves debtors to Gods Justice by sin?

A. Yes.

Q. Who is it that alone can forgive the debt of sin?

A. God.

Q. For whose sake do we pray that God would forgive us?

A. For Christs sake.

Q. Are we able to make any satisfaction for our sins, and to pay our debts?

A. No.

Q. Must God forgive the debt if ever we be freed?

A. Yes.

Q. Doth God forgive our sins for any desert of ours?

A. No.

Q. How then?

A. Freely.

Q. Whence have we encouragement to ask of God the forgiveness of our debts?

A. Because we that are infinitely short of his goodness, do yet forgive our debtors.

Q. Must we then forgive others wrongs against

against us, as ever we expect that God should forgive us?

A. Yes.

Q. After what manner must we forgive others?

A. From the heart.

Q. Is it enough to forgive them in words only?

A. No.

Q. May we not have desires of revenge towards them, nor wish them evil in our hearts?

A. No.

Q. Can we do this of our selves?

A. No.

Q. How should we then be enabled hereunto?

A. By his grace.

Q. Is this an encouragement to us to ask and expect that God should forgive us, when we by his grace are enabled from the heart to forgive others?

A. Yes.

Q. 104. What do we pray for in the sixth Petition?

A. In the sixth Petition, [which is, and lead us not into temptation, but deliver us from evil] we pray, that God would either keep us from being tempted to sin, or
sup-

support and deliver us when we are tempted.

Q. Which is the sixth Petition?

A. Lead us not into temptation, but deliver us from evil.

Q. Do we here acknowledg our aptness to fall, and to run into temptation?

A. Yes.

Q. And our inability without Gods special assistance to stand in and under temptation?

A. Yes.

Q. What do we here pray to be kept from?

A. From being tempted to any sin.

Q. And what mercy do we pray we may have when we are tempted?

A. That we may be supported and delivered.

Q. Do we pray absolutely to be delivered from the sin, and in Gods time from the temptation also?

A. Yes.

Q. May we run into temptation?

A. No.

Q. And must we pray that God (if it be his will) would not in his providence expose us to temptation?

A. Yes.

Q. 105. What doth the Conclusion of the Lords Prayer teach us?

A. The

A. The conclusion of the Lords Prayer, [which is, *For thine is the Kingdom, the power and the glory for ever, Amen.*] teacheth us, to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing Kingdom, power, and glory to him : And in testimony of our desire and assurance to be heard, we say, *Amen.*

Q. Which is the conclusion of the Lords Prayer ?

A. For thine is the kingdom, the power and the glory for ever and ever, Amen.

Q. Whence are we to take our encouragement in Prayer ?

A. From God only.

Q. May we take it from any worthiness in our selves, or in any other creature ?

A. No.

Q. Where are we taught to take our encouragement in Prayer from God only ?

A. In the conclusion of the Lords Prayer.

Q. Is this an encouragement to us in prayer, that the Kingdom, and Rule, and Sovereignty is Gods, and therefore he may give us what he pleaseth ?

A. Yes.

Q. And that the power is Gods, and therefore he can do according to, and above all our necessities, let our Case be what it will ?

A. Yes.

A. Yes.

Q. And that the glory belongs to God, and therefore we are encouraged from the glorious excellencies of his nature to expect, and for the furtherance of his own honour to desire the fulfilling of our requests?

A. Yes.

Q. And doth the conclusion also teach us to join Praises to our Prayers?

A. Yes.

Q. Is Gods kingdom, power, and glory then, the matter both of our encouragement, and of his praise?

A. Yes.

Q. Is God praised by us in our ascribing all glory, power, and dominion to him, and in commending his excellencies and Prerogatives?

A. Yes.

Q. And why do we say [Amen]?

A. In testimony of our desire, and assurance to be heard.

Q. Doth it imply both earnestness in desiring, and confidence of speeding?

A. Yes.

Q. What is the meaning of Amen?

A. 1. So let it be. 2. So it shall be.

Useful Questions,

Whereby a Christian may every day
examine himself.

Pfal. 4. 4.

Commune with your heart upon your beds.

EVery Evening before you sleep (unless you find some other time in the day more for your advantage in this work) sequester your self from the world, and having set your heart in the presence of the Lord, charge it before God to answer to these Interrogatories.

For your Duties:

Q. 1. Did not God find me on my Bed, when he looked for me on my knees? Job 1. 5. Psal. 5. 3.

Q. 2. Have not I prayed to no purpose, or suffered wandering thoughts to eat out my duties? Mat. 15. 8, 9. Jer. 12. 2.

Q. 3. Have not I neglected or been very overly in the reading God's holy word? Deut. 17. 19. Josh. 1. 7, 8.

Q. 4. Have I digested the Sermon I heard last? Have I repeated it over, and prayed it over? Luke 24. 19, 51. Psal. 1. 2. & 119. 5, 11, 97.

Q. 5. Was there not more of custom and fashion in my family-duties than of conscience? Psal. 101. 2. Jer. 30. 21.

Q. 6. Wherein have I denied my self this day for God? Luke 9. 23.

M

Q. 7.

Q. 7. Have I redeemed my time from too long or needlesß visits, idle imaginations, fruitlesß discourse, unnecessary sleep, more than needs of the world ? Eph. 5. 16. Col. 4. 5.

Q. 8. Have I done any thing more than ordinary for the Church of God, in this time extraordinary ? 2 Cor. 11. 28. Isa. 62. 6.

Q. 9. Have I took care of my company ? Prov. 13. 20. Psal. 119. 63.

Q. 10. Have not I neglected or done something against the duties of my Relations, as a Master, Servant, Husband, Wife, Parent, Child, &c. Eph. 5. 22. to chap. 6. v. 10. Col. 3. 18. to the 4. v. 2.

For your Sins.

Q. 1. Doth not sin sit light ? Psal. 38. 4. Rom. 7. 24.

Q. 2. Am I a mourner for the sins of the Land ? Ezek. 9. 4. Jer. 9. 1, 2, 3.

Q. 3. Do I live in nothing that I know or fear to be a sin ? Psal. 119. 101, 104.

For your Heart.

Q. 1. Have I been much in holy Ejaculations ? Neh. 2. 4, 5.

Q. 2. Hath not God been out of mind ? Heaven out of sight ? Psal. 16. 8. Jer. 2. 32. Col. 3. 1, 2.

Q. 3. Have I been often looking into mine own heart, and made conscience even of vain thoughts ? Prov. 3. 23. Psal. 119. 113.

Q. 4. Have not I given way to the workings of pride, or passion ? 2 Chron. 32. 26. James 4. 5, 6, 7.

For my Tongue.

Have I bridled my Tongue and forced it in,
Jam. 1.

Jam. 1. 26. Jam. 3. 2, 3, 4. Psal. 39. 1.

Q. 2. Have I spoken evil of no man? Tit. 3. 2.
Jam. 4. 11.

Q. 3. Hath the Law of the Lord been in my mouth
as I sate in my house, went by the way, was lying down,
and rising up? Deut. 6. 6, 7.

Q. 4. Is there no company I have come into, but I
have dropped something of God, and left some good
savour behind? Col. 4. 6. Eph. 4. 29.

For your Table:

Q. 1. Did not I sit down with no higher end than
a beast, meerly to please my appetite? Did I eat and
drink to the glory of God? 1 Cor. 10. 31.

Q. 2. Was not my appetite too hard for me? Jude
12. 2 Pet. 1. 6.

Q. 3. Did not I arise from the Table without drop-
ping any thing of God there? Luke 7. 36, &c. Luke
14. 1, &c. John 6.

Q. 4. Did not I mock God, when I pretended to
crave a blessing, and return thanks? Acts 27. 35
36. Mat. 15. 36. Col. 3. 17. 23.

For your Calling.

Q. 1. Have I been diligent in the duties of my Cal-
ling? Eccles. 9. 1 Cor. 7. 17. 26. 24.

Q. 2. Have I defrauded no man? 1 Thes. 4. 6.
1 Cor. 6. 8.

Q. 3. Have I dropped never a lye in my shop, or
trade? Prov. 21. 6. Eph. 4. 25.

Q. 4. Did not I rashly make, nor falsly break
some promise? Psal. 106. 33. Josh. 9. verse 14, &c.
Psal. 15. 4.

An Addition of some brief Directions for the Morning.

D. 1. If through necessity or carelessness you have omitted the reading and weighing of these questions in the Evening, be sure to do it now.

D. 2. Ask your self, what sin have I committed? what duty have I omitted? Against which of these Rules have I offended in the day foregoing? And renew your repentance, and double your watch.

D. 3. Examine whether God were last in your thoughts when you went to sleep; and first, when you awoke.

D. 4. Enquire whether your care of your heart and ways doth increase upon your constant using of this course for self-examination, or whether it doth abate, and you grow more remiss.

D. 5. Impose a task of some good meditation upon your selves while you are making ready, either to go over these Rules in your thoughts, or the heads of the Sermon you heard last, or the holy meditations for the purpose in the practice of Piety, or Scudders daily walk.

D. 6. Set your ends right for all that day.

D. 7. Set your watch, especially against those sins and temptations that you are like to be most incident to, that day.



To the most endeared People, the Inhabitants of *Taunton* ; Salvation.

Most dearly beloved and longed for, my Joy and Crown.

MY hearts desire, and prayer for you is, that you may be saved. This is that which I *Rom. 10. 1.* have been praying, and studying, and preaching for these many years ; and this is the end of my venturing, and suffering, and writing at this present time. God that knoweth all things, he knoweth that this is my wish; Oh that I could but come at your souls! And that this is the prize and the gain that I run for, that I might win souls. I seek not other gifts, give me your hearts, let me but part between your sins and you ; suffer me but to save you. Give me leave to carry you over to Jesus Christ, and I will not ask you any more. I will serve you gladly, I will suffer for you thankfully, so I may but save you. Do not wonder why I follow you so pressingly, why I call upon you so frequently ; let not my importunity be grievous to you ; all this is but to save you. Christ did not bethink his blood, and shall I bethink my breath, or ink, in order to your salvation ? What pity is it, that any of you should miscarry at last, under the power of ignorance, or by a prophane negligence, or a formal and lifeless profession of strict godliness.

Beloved, I am afraid of you, lest (as to many of you) I have run in vain. I cannot but most thankfully acknowledg, that (considering the paucity of these that are saved) there are not a few of you who are the joy of your Ministers & the glory of Christ. But it cannot be dissembled, that far the greater number give little ground to hope, that they are in

the state of salvation. And must not this be a pinching thought, to a compassionate teacher, to think, that he cannot for his heart perswade men but that the most of them will wilfully throw away themselves? Is it not a woful sight, to behold the devils driving a great part of our miserable flocks, (as they did once the herd of swine, the keepers themselves amazed looking on,) I say driving them violently down the hill, till they be choked in the water, & drowned irrecoverably in the gulph of endless perdition? Ah miserable spectacle! what through the looseness and sensuality of some, what through the wilful blindness of others, what through the halving, and cold, and customary religion of others, how great a number of our flocks is Satan like to carry utterly away from us, after all that hath been done to save them?

Yet I cannot but call after them. Hearken unto me, O ye Children. How long will you *a* love vanity, and follow after leasing, and *b* trust in lying words? As the Lord liveth you are lost, except you turn: *c* wherefore turn your selves and live ye. Ah how mercy woeth you! how it waiteth to be gracious to you! Hear, O sinners, hear. See you not how the merciful Saviour of the world stretcheth forth his hands all the day long, and spreadeth forth his wings, and calleth you as a hen doth her chicken? Hear you not the soundings of his bowels? he hath no need of you; yet how do his compassions melt over perishing sinners? his *e* heart is turned within him, and shall not this turn your hearts? his repentings are kindled together? and shall not this lead you to repentance? *f* Behold, he standeth at the door and knocketh. O man wilt thou keep Jesus *g* *Isa.* 55.1. at the door, and lodg *Barabbas* in thy bosom? and *h* *Luk.* 19. prefer thy cruel lusts, before thy compassionate Lord? Oh his melting love to sinners! he *g* calleth *i* *Prov.* 1. after them, he *b* weepeth over them, he *i* cryeth to *21, 22, 23.* them; How long, ye simple ones, will you love simplicity?

plicity? & will you not be made clean? when shall k *Jer. 13:*
 it once be? why will you die? Turn you at my re- 27.
 proof: behold, I will pour out my spirit unto you.
 Sinner, art thou not yet melted? Oh come in at his
 loving calls. Come out from thy sins: touch the scer-
 pter of grace and live: why shouldst thou be dashed 1 *Psal. 2.*
 in pieces by his iron rod? kiss the Son; why shouldst 9, 12.
 thou perish in the way? set up Jesus as thy King,
 lest he count thee for his enemy, because thou m *Luke 19.*
 wouldest that he should not reign over thee, and so 27.
 thou be called forth and slain before him. Oh how
 dreadful will this case be to perish under the pitiful
 eyes of his mercy, and to die by the hand of a Sa-
 viour! Oh double hell, to have thy redeemer become
 thine executioner! and the hand that was so long
 stretched forth to save thee, to be now stretched
 forth to slay thee! and the merciful heart of Christ
 himself hardned against thee, so as that he should
 call thee forth, and with his own hand hew thee in
 pieces, (as *Samuel* did *Agag*) before the Lord.

But I have been too too long in prefacing to
 what I intended forthwith to have fallen upon:
 indeed I am apt to run out in matters that do so
 nearly touch upon your greatest concerns.

Beloved, I despair of ever bringing you to salva-
 tion, without sanctification: or possessing you of
 happiness, without perswading you to holiness. God
 knows I have not the least hope ever to see one
 of your faces in heaven, except you be converted
 and sanctified, and exercise your selves unto godli-
 ness. This is that I drive at. I beseech your study to
 further personal godliness, and family godliness.

I. Personal godliness. Let it be your first care to
 set up Christ in your hearts. See that you make all
 your worldly interests to stoop to him, that you be
 entirely and unreservedly devoted unto him. If you n *Psal. 68.*
 wilfully and deliberately and ordinarily harbour 21.
 any sin, you are undone: See that you unfeignedly *Ezek. 18.*

o *Psal.* 119. thoughts, and actions; and subject your o whole
 34. man, members and mind faithfully to him. If you
Rom. 6. 13. have not a true respect to p all Gods Command-
 p *Psal.* 11. ments, you are unsound at heart. Oh study to get
 6, the image and impress of Christ upon you within.
 Begin with your hearts, else you build without a
 foundation. Labour to get a saving change within,
 or else all external performances will be to no pur-
 pose. And then study to shew forth the power of
 godliness in the life. Let piety be your first and
 great business. 'Tis the highest point of Justice, to
 give God his due. Beware that none of you be a
 Prayer-less person: for that is a most certain disco-
 very of a Christless and q a graceless person, of one
 q *Psa.* 14. 4 that is a very stranger to the fear of God. Suffer not
Job 15. 4. your Bibles to gather dust. See that you r converse
 r *Joh.* 5. 39. daily with the word. That man can never lay claim
 f *Psa.* 1. 1, 2 to blessedness, whose / delight is not in the Law of
 the Lord. Let meditation and self-examination be
 your daily exercise, else the Papists, yea, the Pagans,
 will condemn us. That the short questions, which
 I have given you as a help to self-examination, may
 be daily perused by you, is the matter of my passion-
 ate request unto you. If ever you come to any
 growth in holiness, without the constant use of this
 practice, I am grossly deceiv'd; and therefore I would
 beseech, yea, even charge you, by the Lord, that you
 would daily examine your selves by these questi-
 ons, till you have found a better help to this duty.

But Piety, without Charity, is but the half of
 Christianity, or rather impious hypocrisy. We may
 not divide the *Tables*. See therefore that you do just-
 ly, and love mercy, and let Equity and Charity run
 like an even thread, throughout all your dealings.
 Be you temperate in all things, & let Chastity and
 Sobriety be your undivided companions. Let Truth
 and Purity, Seriousness and Modesty, Heavenliness
 and Gravity, be the constant ornaments of your
 speech.

speech. Let patience and humility, simplicity and sincerity shine out in all the parts of your conversations. See that you forget and forgive wrongs, and requite them with kindness, as you would be found children of the most High. Be merciful in your censures, and put the most favourable construction upon your brethrens carriage, that their actions will reasonably bear. Be slow in promising, punctual in fulfilling. Let meekness and innocency, affableness, yieldingness, and courtesie, commend your conversations to all men. Let none of your relations want that love and loyalty, that reverence and duty, that tenderness, care, and vigilancy, which their several places and capacities call for. This is throughout godliness. I charge you before the most high God, that none of you be found a swearer, or a liar, a lover of evil company, or a scoffer, or malicious, or covetous, or a drunkard, or a glutton, unrighteous in his dealing, unclean in his living, or a quarreller, or a thief, or a backbiter, or a railer : *1 Prov. 13.*
 for I denounce unto you from the living God, that *20.*
 destruction and damnation is the end of all such. *Jer. 5. 12.*

2. Family godliness. He that hath set up Christ in *Rev. 21. 8.*
 his heart, will be sure to study to set him up in his *1 Cor. 6.*
 house. Let every family with you be a Christian *9, 10.*
 Church; every house, a house of Prayer; every *Gal. 5. 19.*
 household, a household of faith. Let every householder *20, 21.*
 say, with *Johua*, *w I and my house will serve the* *u 1 Cor. 16.*
Lord; and resolve with *David*, *x I will walk within* *19.*
my house with a perfect heart. Let me press upon *w Job. 24.*
 you a few duties, which I have been long harping *15.*
 upon, but alas (I speak it to your shame) with many *x Psal. 101*
 (too too many) of you, to little purpose in general. *24*

First, Let Religion be in your families, not as a matter by the by (to be minded at leisure, when the world will give you leave) but the standing business of the house. Let them have your prayers as duly as their meals; is there any of your families, but have time for their taking food? wretched man! canst thou

thou find time to eat it, and not find time to pray in?

Secondly, settle it upon your hearts, that your souls are bound up in the souls of your family. They are committed unto you, & (if they be lost through your neglect) will be required at your hands. Sirs, if you do not, you shall know, that the charge of souls is a heavy charge, and that the blood of souls is a heavy guilt. O man, hast thou a charge of souls to answer for, and dost thou not yet bestir thy self for them, that their blood be not found in thy skirts? wilt thou do no more for immortal souls, then thou wilt do for thy beasts that perish? What dost thou do for thy children, and servants? Thou providest meat and drink for them, agreeable to their natures, and dost thou not the same for thy beasts? Thou givest them medicines, and cherishest them when they be sick, and dost thou not as

yIsa. 34. 16 much for thy swine? more particularly.

Joh. 5. 39. 1. Let the y solemn reading of the word and *zPsal. 118.* singing of Psalms, be your family exercises.

15. 2. Let every person in your families be duly called to an account, of their profiting by the word singing heard or read, as they be about doing your own with his business. This is a duty of consequence unspeakable, family, and would be a means to bring those under your *viz. his* charge, to remember and profit by what they receive. See Christs example in calling his family *Disciples,* *Mat. 26. 30* to an account, *Mat. 16. 11. 13. 15.*

Luke 9. 18. 3. Often take an account of the souls under your * Herein care, concerning their spiritual * estates, make inquiry into their conditions, insist much upon the sinfulness and misery of their natural estate, and upon the necessity of regeneration and conversion, in order to their salvation. Admonish them gravely of *Christ,* *Mat. 13. 10* their sins, incourage beginnings. Follow them earnestly, and let them have no quiet for you, till you *36. 51.* see them in a saving change. This is a duty of high *Mark 4.* con-
10. 11.

consequence, but (I am afraid) fearfully neglected, even by some that are godly. Doth not Conscience say, Thou art the man?

4. Look to the strict sanctifying of the Sabbath *a* *Exod. 20. 19.* by all your households. Many poor families have little time else. O improve but your Sabbath days as diligently in labouring for knowledg, and doing your Makers work, as you do the other days in doing your own work, and I doubt not, but you may come to some proficiency. *Lev. 23. 3.*

5. Let the *b* Morning and Evening Sacrifice of solemn Prayer, be daily offered up in all pour families. Beware they be not found among the families that call not upon Gods name; for why should there be *c* wrath from the Lord upon your families? O miserable families, without God in the world, that are without family Prayer! What have you so many family sins, family wants, family mercies, what and yet no family Prayers? How do you pray with *d* All prayer and supplication, if you do not with family prayer? Say not, I have no time. What hast thou all thy time on purpose to serve God, and save thy soul? and yet is this for which thou canst find no time. Find but a heart, and I will find time. Pinch out of your meals, and sleep, rather than want for Prayer. Say not, my business will not give leave. This is the greatest business to save thy self, and the souls committed to thee. Besides, a whet will be no let. In a word, the *e* *Jer. 29. 11, 12.* blessing of all is to be got by prayer; and what is thy business without Gods blessing? Say not, I am *2 Sam. 7. 29.* not able. Use the *f* one talent, and God will increase. Helps are to be had, till thou art better *a* *f* *Mat. 25. 24, &c.* able. But if there be no other remedy, thou must join with thine abler neighbour. God hath special *g* *Jam. 5. 14 to 19.* regard to joint-prayer, and therefore you must improve family advantages for the performing of it. *Acts 12. 5. 10. 12.*

6. Put every one in your families upon private prayer. *2 Cor. 1. 11.*

prayer. Observe whether they do perform it. Get them the help of a form, if they need it, till they are able to go without it. Direct them how to pray, by minding them of their sins, wants, and mercies, the materials of prayer. This was the practice of John, and of Jesus, *Luke xi. 1, 2, &c.*

7. Set up Catechizing in your Families, at the least once every week. It was my parting, dying request, that you would set up and maintain this duty constantly in your families. Have you done it all accordingly? Cannot your consciences witness, cannot your families witness you have not? Well, I thought my parting words would have done something with you: I hoped the fervent request of a dying Minister, would have prevailed for such a small matter with you. What, to this day without solemn catechizing in your houses? Ah, what a discouragement to your Teacher is this? Brethren, shall I yet prevail with you? will you reject me now also? O let me persuade you, before you take off your eyes from these lines, to resolve to set upon the constant exercise of this duty. Surely I have done and suffered more for you than this comes to: will you now deny me? I beseech you let me find, if ever

h Deut. 6.

6, 7, 8, 9.

& 4. 9, 10.

& 11. 18,

19, 20.

Pro. 22. 6

The margin.

k Gen. 18.

19.

l Gen. 14.

14. the

margin.

m Luke 2.

46.

God do again bring me to visit your houses, that the words of a suffering Minister have some power with you. I have sent you an help on purpose: what, shall all my persuasions be but speaking in the wind? and all my pains but labouring in the fire? Beloved, have you no dread of the Almighty's charge, That you should *b teach these things diligently to your children, and talk of them as you sit in your houses, &c. and i train them up in the way wherein they should go.* Hath God so commended Abraham, that *k he would teach his children and household, and that he had l many instructed servants, and given such a promise to him thereupon, and will not you put in for a share, neither in the praise, nor the promise? Hath m Christ*

ho-

Honoured catechizing with his presence, and will not you own it with your practice? Say not, they are careless, and will not learn. What have you your authority for, if not to use it for God, and the good of their souls? You will call them up, and force them to do your work; and should you not at least be as zealous in putting them upon Gods work? Say not, they are dull, and are not capable: If they be dull, God requires of you the more pains and patience; but so dull as they are, you will make them to learn how to work; and can they not learn as well how to live! Are they capable of the mysteries of your trade, and are they not capable of the plain principles of Religion? well, as ever you would see the growth of religion, the cure of ignorance, the remedy of prophaness, the downfall of error, fulfil you my joy in going through with this duty.

I have been too long already, and yet I am afraid my letter will be ended before my work be done. How loth am I to leave you, before I have prevailed with you to set to the work to which you are here directed! will you pass your promise? will you give me your hands? Oh that you would! you cannot do me a greater pleasure. Ask what you will of me. See if I will not do as much for you. Oh that your families might be a joy to me, as that twice noble Ladies to *John*; who professes he had no greater joy, then to find her children walking in the truth! Beloved, why should you not give the hand one to another, & mutually engage each to other, for more vigorous and diligent endeavours, in promoting family godliness. I must tell you, God looks for more than ordinary from you, in such a day as this. He expects that you should do, both in your hearts, & in your houses, somewhat more than ever, under these his extraordinary dispensations; my most dearly beloved, mine own bowels in the Lord, will you satisfy the longings of a travelling Minister? will you

answ

answer the calls of divine providence? would you remove the incumbent, or prevent the impending calamities? would you plant nurseries for the Church of God? would you that God should build your houses, and bless your substance? would you that your children should bless you? that your Father should bless you? Oh then set up Piety in your families as ever you would be blessed, or be a blessing; let your hearts and your houses be the temples of the living God, in which his worship (according to all the forementioned directions) may be, with constancy reverently performed. Pardon my prolixity, and importunity in so earnest pursuing of you, I am yet afraid I have done too soon, and shall end without my errand. The Lord God perswade you. To him I turn me; for I am well assured he can prevail with you.

O Father of Spirits, that hast set me over thy flock to watch for their souls as one that must give an account. I have long studied thy will, and taught in thy name, and do unfeignedly bless thee, that any have believed my report. I have given unto them the words which thou gavest me, and they have received them. I have manifested thy name unto them, and they have kept thy word. And now I am no more with them, but I come unto thee: Holy Father, keep them through thine own name, for they are thine. As they have kept the word of thy patience, so keep thou them in the hour of temptation. They are but a flock, a little and a helpless flock: but thou art their shepherd, suffer them not to want. Do thou feed them and fold them. Let thy rod and thy staff comfort them, and let not the beasts of prey fall upon them to the spoiling of their souls.

But what shall I do for them that will not be gathered. I have called after them but they would not answer. I have charged them in thy name, but they would not hear. I have studied to speak persuasively to them, but I cannot

cannot prevail. Yea, I said I have laboured in vain, I have spent my strength for nought, and in vain, yet I cannot give them over, much less may I give thee over. Lord persuade Japhet, to dwell in the tents of Shem. Lord compel them to come in, and lay the hands of mercy upon them, as thou didst on lingring Lot, and bring them forth, that they may escape for their lives, and not be consumed. Lord, I pray thee, open their eyes that they may see, and lay hold upon their hearts by thine omnipotent grace. Do thou turn them, and they shall be turned. O bring back the miserable captives, and suffer not the enemy of mankind to drive away the most of the flock before mine eyes, and to deride the fruitless endeavours of thy labourers, and boast over them, that he can do more with them, though he seek to ruin them, than all the beseechings, counsels, and charges of thy servants that seek to save them. Lord, if I could find out any thing that would pierce them, that would make its way into their hearts, thou knowest I would use it: But I have been many years pleading thy cause in vain. O let not these endeavours also be lost. O God find out every ignorant, every prophane sinner, every prayerless soul, and every prayerless family, and convince them of their miserable condition, while without thee in the world. Set thy image upon their souls, set up thy worship in their families. Let not pride, ignorance, or slothfulness, keep them in neglect of the means of knowledge. Let thine eyes be over the place of my desires for good, from one end of the year to the other end thereof. Let every house therein be a seminary of Religion, and let those that cast their eyes upon these lines, find thee sliding in by the secret influence of thy grace into their hearts, and irresistibly engaging them to do thy pleasure. Amen. Amen.

FINIS

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THe Apostolical History containing the
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of *Jerusalem* by *Titus*; By *Sam. Cradock*;
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